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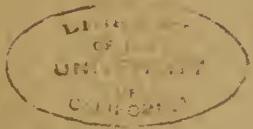
THE K TEXT OF JOSHUA

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THE K TEXT OF JOSHUA

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1. With the letter K is designated Codex Tischendorfianus II of the Leipzig University Library which the famous discoverer of the Sinaiticus brought home from his first oriental trip in 1844. It consists of 22 palimpsest leaves of which 17 contain in uncial script under an Arabic text biblical fragments from Numbers, Deuteronomy, Joshua, and Judges. Not only were some of the leaves in a bad condition, but the margins of most of them had been cut off or otherwise mutilated in the process of their employment as bindings for other codices. The fragments which Tischendorf assigned to the seventh century at the latest were published by him in the first volume of his *Monumenta sacra inedita, nova collectio*, 1855; the leaves containing all that is left of the Book of Joshua are found on pp. 161-70.

2. On the text of codex K Tischendorf expresses himself as follows (p. xxxiii of his Introduction): "Ipse vero textus horum fragmentorum admodum peculiaris et gravis est, a Vaticano quidem textu satis diversus neque magis vero simillimus Alexandrino. In primis discedit a Vaticana editione pariter atque ab Alexandrino

codice per libros Iosuae et Iudicum. ubi prae ceteris assentientes habet Holmesii codices 75. 54. 118. 44. 59. 74. 76. 84. 106. 134." He then gives a few instances. For  $\epsilon\kappa\mu\omega\theta\alpha$  165a, 10, he adduces  $\epsilon\kappa\mu\alpha\theta\alpha$  75 as the nearest reading. He overlooked  $\epsilon\kappa\mu\omega\theta\alpha$  54 in Parsons. As for  $\mu\omega\sigma\alpha\nu$  162a, 8, which he mentions as a singular reading,  $\mu\omega\sigma\alpha\nu$  118 comes pretty close, not to mention  $\beta\omega\sigma\alpha\nu$  75  $\beta\omega\omega\sigma\alpha\nu$  54 which, considering the well-known graphic similarity of  $\beta$  and  $\mu$  in the cursive script, are not so remote either.

3. As I am preparing for publication an edition of the Greek Joshua according to the text of the cursives with which Tischendorf's uncial stands in affinity, I shall reserve for the preface to that edition an account of the attention which these manuscripts have thus far received, of the discovery that they constitute a group, and of the conjectures concerning the recension which they represent. I shall here single out only the latest contribution by Ernst Hautsch (*Der Lukiantext des Oktateuch*, Berlin, 1910) who recognizes in the group, particularly in the smaller sub-group (54. 75), none other than the Lucianic recension. But whether Lucian's or not, it is certainly a recension, and it is just as manifest that it is not Origen's.

4. So far as the Book of Joshua goes, 59 steps out as a member of the group in question. This is at least my impression from the readings given by Parsons. The case is different in the Book of Judges (see Moore's *Commentary*, Introduction). On the other hand, Cod. Gr. 609 of the *Bibliothèque Nationale* in Paris must be included: I find it to be almost a twin-brother of 44; but 106 with which they are both related excels them.

5. A still further witness of the text underlying our group may be found in the Old Latin of the Codex Lugdunensis. According to the editor, Ulysse Robert (*Heptateuchi partis posterioris versio latina antiquissima*, Lyon, 1900), its nearest relatives are 74, 54, 106, 134. My own examination, however, goes to reveal a closer affinity with 54. 75. 118. To mention but one example, the peculiar reading  $\epsilon\kappa\mu\omega\theta\alpha$  adverted to by Tischendorf (see § 2) recurs in the Latin in the form *eemoth* which, by the way, is the more correct, the final *a* being an error of dittography. There are also noteworthy deviations. Thus it occasionally reverts in a pronounced

manner to the B type so far as its groundwork is concerned, and some readings it shares with the Sahidic version (cf., e.g., 15: 27 *asergarri* with *ασεργαρεῖ*). The points of contact with 54, 75, 118 are, however, sufficient to warrant a collation.

6. In presenting on this occasion an edition of K ahead of my forthcoming edition of the entire text (see § 3) I am guided by the desire to take my bearings for the latter. The collation which accompanies the edition of the fragments makes it clear that of the group of cursives signalized by Tischendorf it is the smaller group (54, 75, 118) with which the affinity of K is most marked and among the three it is 54 that must be singled out in particular. For 118 stands somewhat aside, and 75 is a curtailed text, its omissions being not always due to errors, but obviously to a desire for condensation. To be sure, 54 errs on the side of amplification through the admission of matter which we may conjecture stood on the margin of the archetype. Just how far 54 may be followed is revealed by a comparison with K. It is furthermore clear that the recensional character of K. 54 is obliterated in the larger group (74, 76, etc.) into which matter from the cognate, yet distinct recension by Origen has been admitted. I feel therefore that I shall be justified in my future edition to make 54 the basis of my text, while the variants from the other witnesses may be conveniently placed below in the apparatus.

7. I have supplied in brackets the lacunae of K which Tischendorf, barring exceptions (165b, 1; 169b, 3, 4, 5 in part, 6–10; 170a, 10, 23), has refrained from doing. As the reader will see, there is room for grave doubt only in the fewest instances. Below the text I give in three sets of Notes the variants from (1) 54, 75, 118, Old Latin, (2) 84, 134, 76, 74, 106, Cod. Gr. Paris. 609, 44, (3) BAΘG, 55, Lagarde's Greek text (the so-called Lucian), the Syrohexaplaris in Lagarde's edition, Dillmann's Ethiopic (codices FH), and Ciasca's Sahidic. For the uncials I have used the phototypic editions, while for the cursives I possess photographs which the authorities of Dropsie College have kindly secured for my use. My information is thus based on first-hand sources throughout. I say this, because I have discovered numerous inaccuracies in Swete's edition. Maes and Drusius I quote from the *Critici Sacri*; occasionally there

will be found readings from Swete's and Parsons' apparatus, also references to Field and Eusebius (*Onomastica*, ed. Klostermann). While in the first set of my Notes I have recorded all divergences even of an orthographic character, the variants in the other two sets have in the main been confined to matters that count. A textual commentary accompanies the edition.

8. I use the following sigla: KBAG which require no explanation; Θ is the Washington manuscript edited by Sanders; r=54; o=75; s=118; r=ros; ℒ=Old Latin; u=84; l=134; p=76; t=74; v=ulpt; f=106; i=Cod. Gr. 609; z=44; r=fiz; Λ=Lagarde; ™=Syrohexaplaris; ℰ<sup>th</sup>=Ethiopic (codices FH) (ℰ<sup>cg</sup>=Ethiopic, codices CG, occasionally referred to); ℰ=Sahidic. \*=<sup>1</sup>prima manus; <sup>1</sup>=correction by the first or a contemporaneous hand; <sup>2</sup>=correction by a later hand; <sup>t</sup>=textus; <sup>m</sup>(after a codex)=margo. For the hands of BA I use Swete's sigla as well as his information. Further sigla and abbreviations: ℰ<sup>g</sup>=the Hebrew text underlying the Greek version (Septuagint); ℰ<sup>o</sup>=the Hebrew text read by Origen; ℰ<sup>m</sup>=the masoretic text. ℰ=the original of the Septuagint; α'σ'θ'=Aquila, Symmachus, Theodotion; o'=the Septuagint column of the Hexapla; ast=asteriscus. In the Textual Commentary < = *from* and > = *leads to*. Helbing = *Grammatik der Septuaginta* von Dr. Robert Helbing, Göttingen, 1907.

9. Postscript. Thompson's *Coptic Palimpsest*, Oxford, 1911, reached me after the article had been set in type. As almost the whole book of Joshua is contained in that publication, I have collated Ciasca's fragment with Thompson's text and the remainder of the latter as far as it covers the Greek text here published with the apparatus in the third series of variants. I append here the results of my collation (ℰ<sup>c</sup>=Ciasca's text, ℰ<sup>T</sup> and from 162a, 12 ℰ=Thompson's text), leaving for the future a fuller discussion of them:

161a 1-3 drop <sup>vid</sup> after ℰ | 17 -αας ℰ<sup>T</sup> error, the scribe had in mind p. 53b, l. 31 | 22/23 γοτομ ℰ<sup>T</sup> | 161b 1 read τοντος ℰ<sup>T</sup>ΛGℳ] αντων Bhℰ : > ℰ | και=ℰ] καιτα ℰ<sup>T</sup>=ΛΘ | 7 αβις ℰ, initial i dropped out by haplography in the Coptic text | 10 μρρων ℰ<sup>T</sup>, see editor's note | 13 ζιφ ℰ<sup>T</sup> | 18 ραβαα ℰ<sup>T</sup> | 23 φεναενδωρ ℰ<sup>T</sup> | 162a 2-4 ενιανς, φερεζαιονς, ιεβονσιανονς ℰ<sup>T</sup> | 6/7 τονς νπο

$\tau\eta\nu \epsilon\rho\eta\mu\sigma\omega] > \mathfrak{C}^T$  | 12 λαος πολυς cf.  $\mathfrak{C}$ , prob. inner-Coptic addition | 162b 6 εγω is expressed in  $\mathfrak{C}^T$  | 163a 1 eos post κατεδικον, prob. inner-Coptic addition | 4/5 μαστερων Bh $\mathfrak{C}$ ] μαρσεμωμαν  $\mathfrak{C}$ =μαστεβῶ μαν=μαστεφωθ̄ μαιν | 7 λον  $\mathfrak{C}$  (but initial and final letter doubtful) corrupt | 15 ειπεν  $\mathfrak{C}$  | 16 τονς] prm και  $\mathfrak{C}$  | 10/11 στοματι ξιφους  $\mathfrak{C}$  | 21 βασιλεων  $\mathfrak{C}$  | 164a 3/4 sg.  $\mathfrak{C}$  | 5/6 συνεταξεν] + ei  $\mathfrak{C}\mathfrak{C}$  | 16 ισ  $\mathfrak{C}$  | 23/25 και απωλεω (= αναιρω?) απωλεσεν αυτους (+ νοια νενερην) ειν στοματι ξιφους; the order, of course, may have been changed by the translator | 164b 7 ωσαντως] >  $\mathfrak{C}$ , prob. as in  $\mathfrak{C}$  accommodation to the translator's idiom | 9/10 και—εποιησεν] >  $\mathfrak{C}$ , inner-Coptic omission through homoioteleuton | 18 ναγεβ  $\mathfrak{C}$  | 165a 1 αραβα] prm art  $\mathfrak{C}$  | 16 βασαν  $\mathfrak{C}$  | 23 ασεχα  $\mathfrak{C}$  | 165b 2 γεργεσιν  $\mathfrak{C}$  | 5 γαλααδ] οριον γαλαατ  $\mathfrak{C}$  | 6 οριον  $\mathfrak{C}$  | 166a 7 χλκα  $\mathfrak{C}$  | 10 αυτην  $\mathfrak{C}$  (paraphrased by terram) | 14 ει] prm et  $\mathfrak{C}$  | 16 αραβα] prm art  $\mathfrak{C}$  | 19/20 εν αγεβ  $\mathfrak{C}$  | 166b 3/4 και τον γεργεσιαιον  $\mathfrak{C}$  | 18 δααβιρ  $\mathfrak{C}$  | 20 γαισει  $\mathfrak{C}$ =γεσει cf.  $\mathfrak{C}$ , hence pointing to γεσει | 22 αραθ  $\mathfrak{C}$ = $\mathfrak{C}$  | 23 λεβινα  $\mathfrak{C}$ ] + βασιλεια οδολαρ  $\mathfrak{C}$  (the sum total is XXIX) | 24 μακηδα  $\mathfrak{C}$  | 167a 2 φιλης] + νιων  $\mathfrak{C}$  | 3 μωνσης] + κληρονομιαν  $\mathfrak{C}$  | 4 τη] + γη  $\mathfrak{C}$  | 5 ημισεσιν] ημισει φιλης μανασσην  $\mathfrak{C}$  | 6 ισ] + κληρονομιαν  $\mathfrak{C}$  | 8/9 εν τω περαν του ιωρδανου] >  $\mathfrak{C}$  | 167b 3 πασαν  $\mathfrak{C}$  | 5 αντων  $\mathfrak{C}$  | 16 την] γην  $\mathfrak{C}$  | 168a 22 τον] terrae  $\mathfrak{C}$  | 168b 16 ιερεως  $\mathfrak{C}$ ?  $\mathfrak{C}$  missing from αρχων—οργη. 168b 20—170b 1, but through change of order the wds. πασαν την [συνα]γωγην ιηλ are extant at the end | 170b 2 αντος] αχαρ  $\mathfrak{C}$  | 3 μη μονος  $\mathfrak{C}$  | 14—16 ο θ̄ θ̄ εστιν και αντος εστιν και ο θ̄ θ̄ και ο θ̄ αντος οιδεν  $\mathfrak{C}$

I wish also to add *ad* § 5 end an example of a singular coincidence between  $\mathfrak{L}$  and  $\mathfrak{C}$  which both share with s, the three standing alone with their peculiar text. I refer to 5, 3 where s $\mathfrak{C}\mathfrak{L}$  add after ιηλ the sentence και εθηκεν θιμωνιας ακροβυστιων (prefaced in s $\mathfrak{C}$  by the phrase εκ δευτερου, also found in iz, but repeated from vs. 2), with which cf. Pirke derabbi Eliezer, c. 29 (העביד שד שעתה), Cant. r., s. 4 (on 4, 6) (העביד נחם ערלוותיהם נבעה), אורות נבעה, =Ecl. r., s. 11 (on 11, 2), cf. also Gen. r., s. 47 (on 17, 23) with reference to Abraham (מקום שדייא נבעה), and contrast Levit. r., s. 25 (on 19, 23) (נשות עירלה; cf. the commentary פדרונה ידי ביצה against בשלחה). — *Ad* § 7: p (=76) is a palimpsest certain leaves of which are wholly or partly undecipherable, at least in the photograph; thus the evidence from p is lacking for the bulk of the third fragment here published (22:7 ff.).

K 161a

[καθαπερ εποιησά]  
τη λομνα· και τω  
βασιλει αυτης :—

39 X

40 Και επαταξεν ις

5 πασαν την ορινή

40

R<sup>L</sup> 161a 1-3 ]>o 1 καθαπερ] prm και rs quod non dubito quin K habuerit in ultima linea folii praecedentis: sic  $\mathfrak{L}$  et sicut ante fecit dabis transponenda sunt, ergo και > $\mathfrak{L}$  | εποιησαν Kr] εποιησεν  $\mathfrak{L}$  | 2 λομνα K] λοβνα rs: λεμνα  $\mathfrak{L}$  | 4 Kr | 5 οραην Kr] ορηνην o\* (ορηνη o<sup>1</sup>): γην την ορευην  $\mathfrak{L}$  : γην της ορευης s | 6/7 και την πεδινην και τον νοτον [[νοτον Kr] νωτον o]] Kro] και την

UF 161a vs. 39b] >iz | 1 καθαπερ sine και UF | 2 λομνα] λοβνα UF | 4 ul | 5 ορινή] γην της ορευης UF | 6/7 και ναγεβ και την πεδινην και τον νοτον και

ΒΣΕΙΔΘΑΓΣ

161a 1-3 hΑΘΛGΣ (absque signis) > BΕCvid (Ε incipit a τω βασιλει αυτης) | 1 καθαπερ ΑΘΛGΣ] prm και h | εποιησαν ΑΘG(v superscr.)Σ] εποιησε Λ | 2 τη λομνα] την λομναν h: τη λεβνα ΘΛGΣ: τη λεβμνα A | 4 ul h ΑΘG | 5 πασαν BhΑΘ] prm την G (sub  $\mathbb{X}$ ) ΛΣ(Δ) | την BhΑΘ] >Λ | ορινή]

Textual  
Commentary

161a 1-3 The omission in o is most probably due to homoioteleuton (the preceding clause ends in και τω βασιλει αυτης). Where namely s $\mathfrak{L}$  coincide with r in including a clause or word wanting in B, it is improbable to assume that o has reverted to B. Whether the omission in B is likewise due to error, it is difficult to tell. The error may just as well have occurred in  $\mathfrak{L}^g$ . On the other hand it must be owned that the clause rather lags in  $\mathfrak{L}^m$ . Or the omission in o (and perhaps also in B) is due to a desire for condensation; iz go still further by omitting vs. 39b entire || και καθαπερ rs $\text{sh}=\mathfrak{נְשָׁנָנָה}$   $\mathfrak{L}^m$  || εποιησε Λ $\mathfrak{L}=\mathfrak{נְשָׁעֵן}$   $\mathfrak{L}^m$ . The others assimilate the number to that of the verbs in vs. a | 2 λομνα Kh<λοβνα rsuf possibly = $\mathfrak{נְבָדַל}$  (comp.  $\mathfrak{נְבָדַל}$ ); or o is an error for ε (in uncial script); λεμνα  $\mathfrak{L}<\lambda\epsilon\beta\nu\alpha$  ΘΛGΣ (A has both β and μ: λεβμνα) = $\mathfrak{נְבָדַל}$   $\mathfrak{L}^m$ , ε = - in unaccented closed syllable. h construes ποιειν with the accusative (see also 163a, l. 14-15), hence την λομναν (-ν Greek accusative ending), but leaves τω βασιλει | 4-6 If the Greek translators understood their Hebrew as well as the author of the masoretic accentuation (comp. EV.), they wrote: και επαταξεν ις πασαν την γην· την ορευην και την ναγεβ (οτ και τον νοτον, comp. EV. and the South) και την πεδινην και την ασηδωθ. In consequence of bad exegesis, the upper point was deleted; the result was πασαν την γην την ορευην (terram montuosam  $\mathfrak{L}$ ) and still further by a change of construction πασαν την γην της ορευης (all except Kro). A alone with its insertion of εν στοματι ξιφους

K 161a

καὶ τὴν πεδινῆ  
καὶ τὸν νοτὸν· καὶ  
τὴν ασηδωθ' καὶ  
τοὺς βασιλεῖς αυ-  
τῶν· καὶ οὐ κατέ-

10 των· καὶ οὐ κατε-

x

*vayεβ* και *την πεδινην* [vayεβs] nazeb ɿ]s ɿ] 8 ασηδωθ Krs ɿ] ασιδωθ o 9/10

[[τον] > z]] UF | 10/11 κατελ(ε)ιπον fi] κατελιπεν UZ | 14 ζων]+εξ αυτων UF

(from vs. 39?) between  $\gamma\eta\nu$  and  $\tau\eta\nu$   $\sigma\rho\epsilon\alpha\eta\nu$  shows an insight into the correct meaning of the Hebrew. It is possible, however, that the bad exegesis is to be charged to the account of  $\mathbb{G}$ ; the text then underlying Kro which is preserved in its integrity in  $\mathbb{L}$  implies a correction based perhaps on the version from which *votos* was derived. In the immediate ancestor of Kro, namely  $\gamma\eta\nu \tau\eta\nu$  had dropped out, either by homoioteleuton, or because  $\gamma\eta\nu$  was miswritten  $\tau\eta\nu$  which naturally entailed the loss of  $\tau\eta\nu$ . Hebrew  $\mathfrak{תְּאֵ}$  was, of course, left untranslated by either version; Origen supplied, presumably from Aquila,  $\tau\eta\nu$  sub ast; what resulted was unreadable Greek:  $\tau\eta\nu \pi\alpha\sigma\alpha\tau \tau\eta\nu \gamma\eta\nu$ , hence the correction in  $\Lambda$ :  $\tau\eta\nu \pi\alpha\sigma\alpha\tau \gamma\eta\nu$  The Hebrew order  $\mathfrak{תְּאֵ}$   $\mathfrak{נְצָרָה}$   $\mathfrak{וְנְזָרָה}$  is preserved everywhere except in Kro. Was  $\kappa\alpha\tau$   $\tau\eta\nu$  *votor* an afterthought, i.e. an insertion from the margin which was put in the wrong place? Comp. UF with their doublet. Doublets are said to be characteristic of Lucian ||  $\mathfrak{בְּאֵ}$  was transliterated by  $\mathbb{G}$  as *vayeb* which was corrupted in  $\mathbb{B}\mathbb{E}$  into *vaβau*. The stages are as follows: *vayeb*  $\kappa\alpha>$  *vaβey* (so 71)  $\kappa\alpha>$ *vaβek*  $\kappa\alpha>$ *vaβe*  $\kappa\alpha>$ *vaβau*  $\kappa\alpha$ .  $\kappa\alpha$  has caused the omission of a final  $\kappa$  in a preceding place name quite frequently; just as on the other hand  $\epsilon\nu$  led to the dropping out of the initial  $\nu$  of a name following || According to  $\mathfrak{S}^m$ ,  $\alpha'$   $\sigma'$  rendered  $\mathfrak{בְּאֵ}$  by *votos*, hence the *votos* in UF by the side of *vayeb* and in Kro in the place thereof ||  $\mathbb{C}$  apparently found  $\lambda\psi$  for  $\mathfrak{בְּאֵ}$  *nazeb*  $\mathbb{L}$  is a corruption from *nageb* [6 *ασηδωθ*] written in some copies *ασηδωθ* (spirant pronunciation of  $\theta$  and  $\delta$ ); hence the confusion with  $\mathfrak{בְּאֵ}$  in  $\mathfrak{S}$ ; the reverse occurs likewise || Is *ασηδωθ*  $\mathbb{C}$  due to  $\tau\eta\nu$ ? The tendency to change the plural into a singular may be witnessed elsewhere; comp.  $\gamma\alpha\lambda\lambda\alpha\lambda$  168a, 21/22. Other examples are available || 9  $\mathfrak{בְּ}$  in front of  $\mathfrak{בְּמִלְחָמָה}$  which was wanting in the *κοινη* was supplied by Origen || 9/10

K 161a

λειπον εξ αυτω  
 διασεσωσμενον.  
 και παν ενπνεον  
 και ζων εξωλο-  
 15 θρευσεν και ανε-  
 θεματισεν· ον τρο-  
 πον ενετειλατο  
 κης ο θησ ιηλ': <sup>41</sup>και ε-

X

41

αυτων Kro Λ] αυτης s | 10/11 κατελ(ε)ιπον KsΛ] κατελιπεν ρο | 13 ενπνεον K]  
 εμπνεον R | 14 και ζων KR] ζωης (vitam; sequitur et) Λ? | 14/15 εξωλοθρευσεν K]  
 εξολοθρευσεν ρο: εξωλοθρευσε s: εξωλοθρευσαν Λ | 15/16 και ανεθεματισεν KR]  
 >Λ ανεθεματισεν Krs] αναθεματισεν ο | 18 ¶ K]>r | 18/19 και επαταξεν ις

18 ¶ 1 | 18/19 και επαταξεν ις] και απεκτεινεν αυτους ις UF: συναπεκτεινεν αυτους

>omn | 10/11 κατελ(ε)ιπον BhΛG] κατελειπαν A : κατελιμπαν Θ | 11 εξ αυτω h] αυτων ΒΕC: εν αυτη ΑΘΛGΣ (G εν — αυτη, sed ponendum est obelus ante εν ut in Σ) | 12 διασεσωσμενον AΘ] σεσωσμενον BhΛG | 14 και ζων] ζωης BΕΕΛ et sub → GΣ : εξ αυτης ΑΘ: >h | 14/15 εξωλεθρευσεν ΒΕ] εξωλεθρευσαν hCAΘΛGΣ | 15/16 και ανεθεματισεν]>omn | 18 ιηλ B refl]>Ε | ¶ΑΘ | 18/19

αυτων KroΛUFh=בְּנֵי יִשְׂרָאֵל=a' σ' according to Σ<sup>m</sup>; Σ wrote αυτης=בְּנֵי יִשְׂרָאֵל. The translator saw the antecedent of the pronoun in the last place name בְּנֵי צָדָק, την ασηδωθ; or, if we are charitable enough, in בְּנֵי נַעֲמָן 10 και KRΛUF, an innocent addition, not warranted by Η<sup>m</sup> | 10/11 κατελιπον (or the vulgar form κατελιπαν A; its consort Θ inserts a parasitic μ in front of the π, see Helbing, 22). The singular (rouzh)=Η<sup>m</sup> (subject Joshua) | 11 αυτων or εξ αυτων or εν αυτη not in Η<sup>m</sup>. The former (αυτων or εξ αυτων) would correspond to בְּנֵי (comp. 8:22), the latter to בְּנֵי (comp. 10:30). Probably additions due to reminiscence of the parallel passages 12 διασεσωσμενον or the simplex σεσωσμενον, an inner-Greek variant | 13/14 In order to differentiate בְּנֵי שָׁהָן בְּנֵי תְּהִלָּה from בְּנֵי שָׁהָן בְּנֵי תְּהִלָּה Σ may have written παν εμπνεον ζωης, although 11:11 where there was more cause for differentiation both ΣΕΙ and בְּנֵי are rendered indiscriminately εμπνεον. Origen naturally obelized ζωης. His Greek text was therefore akin to B. KR have παν εμπνεον και ζων; perhaps a doublet, i.e. some translator rendered בְּנֵי שָׁהָן by ζωης (comp. Deut. 20:16 *omne vivum* August. for *omnem spirantem* Λ). hΑΘ have simply παν εμπνεον; ΑΘ, however, introduce εξ αυτης, comp. εξ αυτων UF (on the top of και ζων); the phrase was added in some copies on the basis of parallel passages | 14/15 The

K 161a

	Παταξεν ισ απο κα-	X
20	δης βαρυη· και ε-	
	ως γαζης· και πα-	
	σαν την γην γο-	
	ζου· εως γης γα-	
	βαων· <sup>42</sup> παντας	42
25	τους βασιλεις του-	

Kr]>✉ | επαταξεν Kro]+αυτοις s | 20 και Kr]>✉ | 22/23 γοζον K] γοζομ r:  
γομοζ o: γοσομ s: γασομ ✉ | 23 γης K] της ro ✉ : prm της s | 24 παντας Kro]  
prm και s ✉

iz | 22/23 γοζον] γοσομ UF | 23 γης] της usf : prm της z | 24 παντας] prm  
και UF | 25 —

και επαταξεν ισ] και απεκτεινεν αυτοις ισ ΑΘΛΓΣ (absque signis): >BhΕΕ<sup>th</sup> |  
20 και]>omn 21 και] και την Λ et sub ✈ G (Σ και tantum sub ✈ habet):  
>BhΕΕΑΘ 22 την γην ΕΑΘ] γην ΛΓΣ: την BhΕ | 22/23 γοζον] γοσον ΕΓ  
cf. Σ: γοσομ BhΕΑΘΛ | 23 γης Θ] της B rell | 24 πάντας] πασας A (sic): prm  
και omn 25 —

sing. and plur. as in the case of נִזְבַּח; but note how inconsistent the codices are || 15/16 και ανθεματισεν KRUF a doublet. αναθεματιζειν for בָּנְהָרָה is more literal than εξολεθρευειν. Comp. EV. *utterly destroyed* with the margin: Heb. *devoted* || αναθεματισεν o without the augment which all the others have || 18 ιηλ omitted only in Ε || 18/19 The Hebrew בָּנְהָרָה is resumptive of בָּנְהָרָה at the head of vs. 40. A translator like G might condense the text if he chose. The clause is accordingly omitted in BhΕΕ<sup>th</sup>✉. It was then restored by the recensions. Origen wrote και απεκτεινεν αυτοις ισ. Observe that the ast is wanting in GΣ. Is that the reason why the clause is retained in ΑΘ? Origen's wording penetrated also into UF (iz omit και and write συναπεκτεινεν, so as to indicate that the verb is resumptive and that the clause is in the nature of a summary). In the recension underlying KR the clause is rendered και επαταξεν ισ; apparently from another source. Observe the difference in the verb and the retention or omission of the object. An exegetical difference and perhaps even a textual variation underlie the two renderings. Origen read בָּנְהָרָה with ✈<sup>m</sup> and took the suffix to refer to the kings mentioned in vs. 40. Accordingly he employs the verb αποκτεινεν. The other recension possibly read נִזְבַּח and took as its object the afore-mentioned localities; hence πατασσειν | 20 The idiomatic נ in נִזְבַּח שָׁמֶן is expressed in KR, but left untranslated in the remainder of the witnesses. In this instance the

K 161b

*τοὺς καὶ [τὴν γῆν]  
αὐτῶν [ελαβεν]  
ἴσ εἰς απαξ [ο γαρ]  
κῆς ο θῆσ συν[επολε-]  
μει τω ἵη[λ : ἐγε-]*

X

1 XI

161b 4 ο Kro] >s θ̄s Ko] + ἵηλ rs<sup>¶</sup> || 4/5 συνεπολεμη ο | 5/7 εγενετο

161b 1 τούτους] αυτῶν UF : &gt;z | 3 ο γαρ] οτι UF | 4 ο θ̄s ulF] &gt;pt θ̄s] +

161b 1 τούτους AG<sup>¶</sup>] αυτῶν Bh<sup>CE</sup> | τούτους καὶ] αυτὸν (·) τοὺς κατὰ ΑΘ | 2 ελαβεν CAΘΛG<sup>¶</sup>] επαταξεν Bh<sup>CE<sup>fh</sup> | 3 ο γαρ] οτι BhΑΘΛG<sup>¶</sup> | 4 ο θ̄s h<sup>C</sup>] + ἵηλ BΘΛG<sup>¶</sup>: >ΕΑ | 5 ἵηλ Bh<sup>CE<sup>fh</sup> ΑΘ]+ <sup>43</sup>καὶ ανεστρεψεν ίσ εἰς γαλαγα λ:</sup></sup>

recension represented by KR goes further than Origen in imitating the Hebrew. But the γ in גַּשְׁנָה־גַּזְּה is left out even in KR || 21 καὶ expressing the γ of γ<sup>m</sup> both in the recension underlying KR<sup>¶</sup> and in Origen. The latter also inserted την to express της, both words being prefixed by an ast. In this instance (contrast above on ll. 4–6) the second την is wanting not only in Λ, but also in G. The introduction of καὶ is in this case not a matter of idiom, but of text and exegesis. If we omit the conjunction, the land of Goshen as far as Gibeon is tantamount to the territory between Kadesh and Gaza. See Gemoll, *Grundsteine zur Geschichte Israels*, 1911, 35 f. || 22 την γην was apparently written by G (comp. Ε); γην dropped out subsequently through error (hence B and its consorts) || 22/23 The name γַּשְׁנָה became in Greek transliteration γοσον (so Ε and, of course, Origen); the corruptions noted above all admit of easy explanation || 23 Here της (against γης ΚΘ; s has both: της γης) undoubtedly represents the original || 24 The γ of γ<sup>m</sup> is expressed by all except Kro. It is the γ of summing up and might, of course, be missed even in Hebrew || 25 —

161b 1 τούτους=תְּשִׁנְתָּן γ<sup>m</sup> was written both by Origen and by the parallel recension (KR<sup>¶</sup>); G wrote αυτῶν (B and its consorts), γ<sup>m</sup> apparently read γַּשְׁנָה בְּ נִלְכָּדָה for אֶתְּנָה־בְּ נִילְכָּדָה. The κουη reading found its way into UF (the omission in z is due to condensation) || ΑΘ unite in presenting a worthless reading: αυτὸν τοὺς=αυ τούτους=αν[τῶν] τούτους, a sort of a doublet; κατὰ is a corruption from καὶ τ[ην] || ελαβεν=תְּשִׁנְתָּן γ<sup>m</sup> which reading penetrated also into Ε is common to both recensions; G wrote επαταξεν=תְּשִׁנְתָּן, comp. vs. 40 || 3 ο γαρ KR<sup>¶</sup> against οτι in the remainder; a striving after less slavish Greek || 4 The omission of ἵηλ in Ko and elsewhere is in all probability due to condensation in view of the presence of the word at the end of the verse. With ἵηλ, also ο θ̄s disappeared in ΕΑ. Much liberty was taken, it appears, with the divine names || 5 The converse

K 161b

Νετο δε ως [ηκου-]  
σεν ιαβιμ [βασι-]  
λευς ασω[ρ απεσ-]  
τιλεν προ[ς ιωβαβ]  
10 βασιλεα μα[ρων]

XI

δε ως ηκουσεν KR] ως δε ηκουσεν Ɉ | 7 ιαβιμ K] ιαβειν R: abir Ɉ | 8/9 απεστι-  
λεν K] απεστειλεν O: απεστειλε rs | 9 ιωβαβ R] iroban Ɉ | 10/13 μαρων—  
βασιλεα] >S | 10 μαρων Kro] αμαρρων Ɉ | 12 σομορων Kro] σομορρων Ɉ |

ιῆλ UF | 5 τω ιῆλ UF] αυτοις iz | 7 ιαβιμ ] ιαβιν UF | 10 μα[ρων] ] μαδων UF |

+<sup>43</sup>⊗ και ανεστρεψεν ιῆ και πας ιῆλ μετ αυτον εις πολεμον εις την παρεμβολην εις  
γαλαλα : [[εις πολεμον]]>Σ GΣ | 5/7 εγενετο δε ως] ως δε omn | 7 ιαβιμ]  
ιαβειν h<sup>1</sup>ΘΑΛGΣ: ιαβεις Bh\*ΕΑ: ιαβις Σ | 7/8 ιαβ. βασι[λευς] βασιλειν ιαβ.  
h | 9 ιωβαβ B refl] ιωαβ Λ: ιωραμ h | 10 μα[ρων] μαρρων B: μαρρον Σ: αμαρ-

process of condensation may be witnessed in iz which replaces  $\tau\omega\,\bar{\iota}\bar{\eta}\lambda$  by  $\alpha\upsilon\tau\omega\iota$ . Verse 43 exists only in Origen's recension (GΣ; in an abbreviated form in Λ).  $\epsilon\iota\sigma\,\pi\o\lambda\mu\o\nu$  G which Σ rightly omits is merely a scribal error. The same verse is found repeated in Ψ<sup>m</sup> in this very chapter, vs. 15 (the preceding vs. 14 likewise ends in בָּנְדָם לִיְצָהָן). As the verse there is found in ro (alongside with the codices representing Origen's recension; Lagarde prints against his own manuscript on the authority of Maes an obelus, but G has an ast; the verse is also extant in B<sup>b7e7mgΕfη</sup>), it may be concluded that K likewise had it. In front of בָּנְדָם לִיְצָהָן, as Lagarde informs us, there may be seen in his Syriac manuscript an erasure covering a word of, as it seems, four letters; perhaps it was לְכָהָן=εις πολεμον G in vs. 43 || 5/7 Σ, of course, read גְּנָזָבְנָן with Ψ<sup>m</sup> which he rendered somewhat freely ως δε ηκουσεν; KRUF (but not Ɉ, nor Origen) express גְּנָזָר || 7 The ιαβ(ε)ιν of the two recensions (in K μ is a miswritten ν) is, of course, the result of reverting to Ψ<sup>m</sup>; nevertheless, we may be reasonably certain that Σ wrote ιαβιν likewise and that ιαβεις in the B texts (also in A) is due to assimilation with ιαβης בְּנֵי; hence perhaps the transposition in h: βασιλευς ιαβεις ασωρ. In proper names, assimilation of one name to another led to error || 9 ιωβαβ which escaped disfigurement in the B texts became ιωαβ in Λ through assimilation to Joab, and ιωραμ in h through assimilation to J(eh)oram (graphic similarity of P and B, and of β and μ); a sort of conflate of ιωβαβ and ιωραμ is iroban=ιωβαμ | 10 גְּנָזָר Ψ<sup>m</sup> is found in Origen, whence it penetrated into UF, whereas KRɈ kept the κουη reading. The latter in the form μαρων (in μαρρων the gemination is inner-Greek; αμαρρων with a dittographed after βασιλεα) is what Σ wrote, and goes back

K 161b	<i>καὶ πρὸς β[ασιλεα]</i>	XI
	<i>σομορων [καὶ πρὸς]</i>	
	<i>βασιλεα αξ[ιφ καὶ</i>	2
	<i>πρὸς τους [βασιλεις]</i>	
15	<i>τους κατ[α σιδω-]</i>	
	<i>να την μ[εγαλην]</i>	
	<i>εις την ο[ρινην]</i>	

13 α[ζιφ] Κ] αξηφ s: αξιμ Λ : ζιφ ro | 17 ορινην ro] ορεινην s | 18 την Κ] prm

13 αζ[ιφ] ] μιζιφ(μιζηφ z)UF | 14 τους>p | 18 την ] prm εις | 21 -νερωθ i

(ρ)ων Ε: μιδων ΑΘΛΓΣ [12 σομορων] σομερων ΑΘΛΓ (Σ ~~م~~<sup>م</sup>: συμοων BhΕ: *samō'ān* Ε<sup>th</sup> 13 α[ζ]ιφ] αζειφ BΗΕ: σιφ Ε: αχιφ ΑΘ: ασχαφ ΓΣ: χασαφ Λ 18 την] prm εις omni | α[ρβα] hΕΑΓΣ: ραβα BΕ<sup>th</sup>: ραβαθ Α: ραβαθα Θ 18-20 και προς τους απο βορρα cf. Σ<sup>m</sup> a<sup>1</sup> σ<sup>1</sup> και προς τους βασιλεις

to בְּרַאֲנָה = בְּרַאֲנָה 12:20 where it is combined with שְׁבִירָה || 12 The readings of the two recensions, σομορων and σομερων, unless corrupted from σεμερων, presuppose שְׁבִירָה in the place of שְׁבַרָה. The B texts have συμων, comp. 12:20. If the reading be correct (it is quite possible that it is corrupted from συμρων or συμορων), the translator read שְׁבִירָה (שׁ and רׁ were similar in a transitional alphabet after שׁ had been opened at the top) || 13 αχσαφ of Origen (χασαφ Λ is faulty)= שְׁבִירָה יְמִ; but αχσαפ, I believe, was also written by ס. Owing to the similarity of pronunciation between φ and spirantic β (comp. above a remark on θ and δ), αχσαφ was miswritten αχσαβ and then by assimilation to the name שְׁבִירָה=αχσιβ. αξιβ (which underlies αξιμ Ι), αξιφ. αξιψ (ξ miswritten as ζ). Through haplography after βασιλει, the initial α dropped out, the scribe having in mind ξιφ, שְׁבִירָה. αχιψ ΑΘ is a cross between αχσαפ and αξιψ || 15/16 In יְמִ, שְׁבִירָה רְבָבָה נְזֵבָה יְמִ appeared as שְׁבִירָה נְזֵבָה; the current Greek text was retained by both recensions || 18 εις which is omitted by K alone should be restored. The dropping of the initial α in αραβα (ΒΕ<sup>θ</sup>) is not original, but proceeded from the mistaken interpretation of the α as the Hebrew article (הָ) which indeed would be redundant after the Greek article. ραβα made certain scribes think of Rabbah (in Ammon); hence ραβαθ A ραβθα (with dittographed α; απειραντι follows) Θ || 18/20 και προς τον απο βορρα KR<sup>LUF</sup> is derived, as we may gather from סְמִ (where read with Field حَسَنَ), from α' σ' and represents, in agreement with יְמִ, the parallel to τον κατα σιδωνα την μεγαλην ס. Note again that the second element of the

K 161b

καὶ τὴν α[ραβα καὶ]  
 προς τοῦ[ς απὸ βόρ-]  
 20 ρα· απει[αντι χε-]  
 νερεθ· κ[αι εν τῇ]  
 πεδινη· κ[αι εις]  
 φενναεδ[ωρ καὶ]

XI

εἰς R Λ 20/21 χενερεθ KS Λ] χεννερεθ γ: χενναρεθ ο | 22/23 καὶ εἰς φενναεδ[ωρ] K] καὶ εἰς φενναεδωρ (et in faenanetdor) Λ: σεφενα ειδωρ ο: σεφεστα ειδωρ γ:

22 καὶ ]ρην καὶ εἰς σεφενα (σεφενα fz) | 23 φενναεδ[ωρ] ] φενναενδωρ i :

τοὺς κατα βόρραν (l. **חַנְנָה נַחֲנָה;** cf. **כִּנְנָה**)>omn | 20/21 [χε]νερεθ hΘΛΓŠ (לְבָרֶךְ): χενερεθθι A: κενερωθ BΕ | 21/22 [εν τῇ] πεδινη] εἰς το πεδίον [[εις]>Λ]] omn | 23 φενναεδ[ωρ] ] φενναεδωρ B: *sēnādār* Σ: φυναντωρ Σ:

doublet comes in at a posterior place || 20 απεναντι=דְּבָרָה Σ<sup>g</sup> for בְּבָרָה Σ<sup>m</sup>; left uncorrected by both recensions || 20/21 כִּנְנָה for בְּפָרָה κενερωθ BΕ (the κ may be a test of originality; as the older pre-Septuagintal loan-words prove, ב was transliterated as κ, ח as τ, and פ as π; comp., however, χενερωθ i); all the other texts have χεννερεθ, the form singularized and accommodated to other passages. The double ν (ro) is, of course, correct; χενναρεθ ο with α is certainly defensible, but may be an inner-Greek variant due to similarity of sound (a source of frequent error transforming a singular into a plural in verb-forms and *vice versa*); χενερεθθι A is assimilated to χερεθθι (כְּרָתֵה) || 22 πεδινη KRΛUF for πεδιον was apparently taken from one of the three, comp. יְמָנָה ס<sup>m</sup> on καὶ εἰς τὴν αραβα | 22/23 εἰς φενναεδωρ] For דְּרוֹתָה דְּרוֹתָה Σ<sup>g</sup>, Σ<sup>m</sup> probably read דְּרוֹתָה, comp. 12:23. Origen wrote ναφεθδωρ (from which ναφεδδωρ, ναφεδωρ were easily developed) = רְדוֹתָה, comp. תְּרוֹתָה 17:11. In view of μαφετα B in the passage just mentioned which it is easy to correct into ναφετα, I believe that the original of Σ had ναφετδωρ, and that it was corrupted through transposition into φανετδωρ or φενατδωρ (comp. יְמָנָה ס here) to which all the other variants are reducible. εδδωρ may stand for εν δωρ (comp. ro and UF)= רְדוֹתָה. ε may, however, represent an original θ; then, of course, ναφεθδωρ (with θ) was the original. The corrupt reading was retained by the K texts. σεφενα ειδωρ ο is corrupted from εις (=εις) φενναεδωρ; in r an irrational σ was inserted: σεφεστα. UF have the correct σεφέννα by the side of εις | 24/25 K shares with r an omission which is clearly due to homoioteleuton. Σ joined the last word of vs. 2 to vs. 3; the translator's knowledge of Hebrew thus reveals itself as exceedingly poor. Certainly

K 161b	<i>εις τους [παραλι-]</i>	XI
25	<i>ους <sup>3</sup>χορρα[ιους και]</i>	3
162a	<i>αμορρ]αιους· και</i>	
	<i>[εναιο]υς και ιε-</i>	
	<i>[Βουσ]αιους και</i>	
	<i>[φερ]εξεους· τους</i>	
5	<i>[εν τ]ω ορι· και χετ-</i>	
	<i>[ταιο]υς τους υπο</i>	

και εις ναφεθδωρ s | 25 χορραιους Kr Λ] πριν τους χαναναιους απο ανατολων και τους παραλιους [[χανανεους ο | απ ο]] os | χορραιους Kro Λ] χοιραιους s

162a 2 εναιους R] eucheos Λ | 3 -αιους Krs] -εους ο | 4 -εζεους Ko] -εζαιους rs | 5 ορι K] ορει R | 8 γην R] την Λ | μωσαν K] μωσαν s: βωσαν r:

φαναιενδωρ z : φεναιενδωρ rell | 24/25 [παραλιους] + χαναναιους απο ανατολων και εις τους παραλιους

162a [αμορραιους] πριν τους | 2-8 τους χετταιους τους υπο την ερημον εις την μασφορ· και τους φερεζαιους τους εν τω ορει· και τους ιεβονταιους τους εν

↳ נָהָרָה ס : ναφεθδωρ h : ναφεθδωρ A\*G\* : ναφεθδωρ A<sup>1</sup>ΘΛG<sup>1</sup> (θ superser) | 24 —

162a 8 εις τους παραλιους χαναναιους απο ανατολων και εις τους παραλιους αμορραιους και εναιους και ιεβονταιους και φερεζαιους τους εν τω ορει· και τους χετταιους τους υπο την ερημον εις την μασφορ [[εναιους, ιεβονταιους, φερεζαιους] φερεζαιους, εναιους, ιεβονταιους Σ | ερημον] + εν τω ορει Σ: + και Σ | μασφορ

בַּיִם הַבְּנָעֵן וְבַיִם דָּאכְרִי cannot mean “by the sea the Canaanite at the east, and by the sea the Amorite”; the translator covered up the awkwardness of the Hebrew by the use of a Greek adjective: παραλιος. Neither of the two recensions, however, dared to alter the text, though the correct translation was available in σ' (comp. ס<sup>m</sup>). לְתַחַת־מְלֹאת of ס may seem to be a slight adaptation to Λ<sup>m</sup>; but probably it is an error (σ' likewise omits the נ) || 25 The Horites (concerning whom see E. Meyer, *Die Israeliten*, 330-345; Gemoll, *loc. cit.*, 349 ff.) are peculiar to the K recension; textually, יְהָדָה is a pendant to יְהָדָה later on. The order of the nations after the Amorites is the same in Origen (and thence also in UF) as in Λ<sup>m</sup>: יְהָדָה, יְהָדָה, יְהָדָה, יְהָדָה, while the K recension follows the order of the current Greek texts: יְהָדָה, יְהָדָה, יְהָדָה, יְהָדָה, (Σ alone deviates from the order of the B texts with an arrangement of its own). While UF reintroduce the Hebrew order, their text is complicated in that they retain with יְהָדָה, though they place it first, all that follows יְהָדָה in the form of B (with the readings ερημον and μασφορ), while after יְהָדָה which they place last they

K 162a	[την] ερημον εις [γην] μωσαν: [ <sup>4</sup> Και ε]ξηλθον αι πα-	XI
10	[ρεμ]βολαι αυτω [και ο]ι βασιλεις αυ-	4

βωσαν ο: μασσοαμ **¶** 9 ¶ Kr | 9/10 αι παρεμβολαι αυτων [[αι] ε ο]] Kr αυτοι

τω ορει· και τους ειναιοντας υπο την αερμων εις την μασσηφαθ [[τους 2°]> οι | εις 1°]>iz | την 1°]>p μασφομ] μασφωμ ii | τους εν τω ορει 2°]>iz | μασ-

BΣ] μασεχεμ **C**: μασεμαθ h : μασηφα h<sup>2</sup>] BhΕΕ : εις τους παραλιους χαναναιους(·) απο αιγαλοων· και εις τους παραλιους αμορραιους· και τους χετταιους(·) και φερεξαιους(·) και ιεβονσαιους τους εν τω ορει· και τους ειναιοντας υπο την αερμων εις την μασσηφα· [[αμορραιους sup ras A<sup>a3</sup>] χαναναιους A\* | φερεξαιους] prm τους Θ | υπο] prm τους ΑΘ την 2°] γην Λ | μασσηφα] μασσηφαθ Α]] ΑΘΛΑΓΣ (l. **לְמִזְפָּה** pro **לְמִזְפָּה**) | 8 ¶ Θ | 9/10 αι πα[ρεμ]βολαι

give what follows the Hexaplar form (with the readings *αερμων* and *μασσηφαθ*). Hence UF=Kr+Hexaplar modifications worked into that recension. Note how **רֶבֶּה** is added both to **גַּרְבָּה** and **בְּבוֹסָה**, to the former in conformity with the K recension, to the latter in accordance with the Hebrew || 7 *ερημον* is, of course, an inner-Greek error for *ερμων* || 8 γην r comp. την γην Λ is to be restored everywhere in the place of την. What favored the change of Γ to Τ was the circumstance that Mizpah occurs elsewhere as a city. How **מִזְפָּה** was transliterated by **G**, hides itself in the *κοινη* variants which are at first sight baffling especially if we include the variants in vs. 8 (163a, l. 7), though **¶**<sup>m</sup> points there **מִזְפָּה**:

BΣ	h	C	K	g	o	s	¶	UF
μασενμαν	μασεμμαθ	μασεχεμ	μωσαν	βωσαν	βωσαν	μωσαν	μασσοαμ	μασφομ
μαστωχ	μασωχ		μασφαν	μασφαμ	μασφαν	μασφα	μασφα	μασφοαμ

In the lower line, s comes near the Hexaplar form (*μασσηφα(θ)*) which (see above) is found in UF in the first place by the side of the other form. The Hexaplar form may be paralleled elsewhere in the Greek Bible; in this book comp. 18:26 *μασσημα* (B), *μασσηφα* (GΔ) (ρο<sup>¶</sup>ΑΘ have, however, *μασφα*). It is not easy to explain the form (confusion with **מִזְפָּה**?). It is clear, however, that the *κοινη* forms shown in the table exhibit no trace of η. It is just as manifest that in the three columns on the left the silent **ן** is represented by ε, whereas in the remaining columns to the right no vowel corresponds to it at all. With a view to the reading of C, the reading of h (with one σ) in the lower line is certainly to be preferred to that of B (with double σ); moreover, ω stands for o which latter was a graphic error for ε.

K 162a	[των] μετ αυτῷ [ωσπ]ερ η αμμος [της θ]αλασσης τω 15 [πλη]θει· και ιπποι [και α]ρματα πολ- [λα σφ]οδρα· <sup>5</sup> και [συνε]βαλον παν-	XI 5
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¶ 15 -θει Ks] -θη r (per compendium o) 18 [συνε]βαλον Kro] συνηλθον s ¶ |

σηφαθ u<sup>1</sup> (σ superscr)lt ] μασσιφαθ p : μασηφαθ u\*F] 9 ¶ 14 της θαλασσης ] prm η επι το χειλος [[η]]>fi + επι ] παρα p] 17 ¶ 18 [συνε]βαλον ] συνηλθον 20 παρεγε- iz

αυτων] αυτοι omn 12 αυτῷ B rell]+λαος πολυς Λ et sub ≈ G § 14 [της θ]αλασσης BhCE] prm η επι το χειλος [[επι] παρα A] ΑΘΑG§ 15-17 και—

On the other hand, in the upper line B with -av is correct, and C with -εμ corrupt. χ is apparently a mistake for φ to which the consonants of Bh in the upper line also seem to lead. μ stands for β, and so does ν; the latter interchange clearly points to the spirantic pronunciation of β, and this shows that the original was φ. Hence we obtain μασφαν as the reading underlying BhCE. As for that of the K recension, its correct form appears to be preserved in μασφαν Ko (and with ν corrupted to μ in r; ν, however, should be deleted, comp. ¶; it was introduced from the parallel passage where it belongs of right: accus. ending) in the lower line; μασφαμ UF is a cross between μασφαν and μασφομ UF upper line; the α is, of course, correct; μασφαμ ¶ <μασφαμ<μασφαν (o<φ). The form underlying the readings of KR in the upper line was clearly μοσσαν<μοφαν<μοσφαν comp. μοσφα ¶ lower line<μεφσα(ν)<μεσφα(ν) (o<ε) 10-12 In the place of בְּתִינְתָּב יְמִ, יְמִ read בְּתִינְתָּב, hence αυτοι και οι βασιλεις αυτων, which Origen allowed to stand. Not so the K recension (all except ¶) which inserted αι παρεμβολαι αυτων=בְּתִינְתָּב, but in the process lost αυτοι=בְּתִ 13 בְּתִ, which is an apposition to בְּתִינְתָּב, naturally was wanting in יְמִ; it found a place in the Hexapla (a mechanical procedure which may be paralleled in other cases), but not in the K recension 14 Origen likewise inserted בְּנֵי צָבָא which G did not read or else omitted by way of condensation. No signs were used by him, hence the presence of the plus in ΑΘ. It was also introduced in UF 18 συνεβαλον Kro and Origen. From an unknown source, since α' σ', according to Maes, wrote (not αμολησαν—the Greek is his from the Syriac—but) συνεφωνησαν (comp. G Gen. 14:3; α' has there συνεβαλον, whereas σ' writes συνηλθον). All the other

K 162a

[τες οι] βασιλεις ου-  
 20 [τοι και παρεγε-  
 [νοντ]ο επι το αυ-  
 [το κα]ι παρενεβα-  
 [λον ε]πι του νδα-  
 [τος μ]αρων πολε-  
 25 [μησαι] προς ιηλ.

XI

162b

<sup>6</sup> Και ειπεν κς προς  
 ιν· μη φοβηθης  
 απο προσωπου αυ-  
 των· οτι αυριο  
 5 την ωραν ταυτη  
 παραδιδωμι αυ-

6

22/23 παρενεβα[λον] Kro<sup>¶</sup> + επι το αυτο s 24 μαρων Kro] μερρων ¶ : μερρωμ s  
 162b 1 ¶ Kris ειπεν Kris επε ο 2 φοβηθης K] φοβηθεις ro: φοθης s 6 πα-

162b 5 τη ωρα ταυτη iz 6 παραδιδωμι] prm εγω | ιηλ] prm (των pt)

σφοδρα]>Ε<sup>fh</sup> | 17 ¶ Θ 18 [συνε] βαλον ΑΓΣ] συνηλθον B rell 19/20 ον[τοι]  
 hΑΘΛGΣ] αντοι B : αντων Ε<sup>fh</sup> 19/21 οντοι και παρεγενοτο]>Ε 21/23 επι  
 το αν[το και παρενεβα λον BhΕΕ] ~ ΛΓΣ : προς αυτον και παρενεβαλον  
 επι το αυτο A : επι το αυτο Θ 24 [μαρων] μαρρων BhΕΕ : μαρρωμ h<sup>1</sup> : μερρων  
 ΑΛΣ (ξεκ) : μερρω Θ : μερρωμ h<sup>2</sup>G 25 προς] τον omn (sed ΛΓΣ Σ)

162b 1 ¶ BhΑΘ 4 ανριο[n] B rell] prm την G 5 την ωραν ταυτη[η]  
 [[την]>G] AΘΛGΣ] ~ Bh 6 παραδιδωμι] prm εγω omn 6-8 αυτοις τετρ.

texts (B, UF, s<sup>¶</sup>, also AΘ) have συνηλθον. Hebrew נְשָׁרֶת 19/20 αυτοι B (comp. αυτων Ε) undoubtedly an error for οντοι B and its consorts place נְשָׁרֶת after נְשָׁרֶת; so also the K recension. Origen changed the order to accord with Η<sup>m</sup>. The uncertainty of position led some scribes to write επι το αυτο twice, both before and after και παρενεβαλον; so s and apparently the archetype of AΘ, only that A changed the first into προς αυτοι, while Θ omitted και παρενεβαλον επι το αυτο through homoioteleuton 24 The transliteration of נְשָׁרֶת (comp. also 162b, l. 17) oscillates between μαρρωμ (μαρρων, μαρων) and μερρωμ (μερρων, μερρω). The former was written by Ε and retained by Kro, the latter apparently belongs to Origen. Either presupposes מִשְׁרֵת; for the α of Ε comp., e.g., μιχαραρεθ Deut. 3:17 B 25 προς ιηλ expresses the Hebrew more faithfully than τον ιηλ which Ε wrote and which Origen apparently suffered to remain

162b 4/5 ανριον την transposed in G, an error 6 εγω was left out by

K 162b

τους τετροπω-  
μενους εναντιο-  
ῖηλ· τους ιππους  
10 αυτων νευροκο-  
πησεις· και τα αρ-  
ματα αυτων κατα-  
καυσεις πυρι· και  
ηλθεν ο λαος· και  
15 πας ο λαος ο πολεμι-  
στης· επ αυτους ε-  
πι το υδωρ· μαρω  
εξαπεινα· και ε-  
πεσον επ αυτους

XI

7

ραδιδωμ K] prm εγω R<sup>¶</sup> | 2/3 τετροπωμενους Ks] τετροπομενους ro | 9 ἴηλ  
Kro<sup>¶</sup>] prm νιων s | 11 -πησεις Krs]-πησις o | 14 ο λαος K] i<sup>5</sup> R<sup>¶</sup> | 17 μαρω[n]  
Kro] μερρων ¶ : μερρωμ s | 18 εξαπινα R | 18/19 επεσον Ks] επεσεν o : επεπεσεν

νιων 14 ¶ | ο λαος] i<sup>5</sup> | 18/19 επεσον] επεπεσεν u : επεπεσον rell

hΑΘΛG<sup>¶</sup>] ~B | αυτους] παντας αυτους Λ et sub ✠ G<sup>¶</sup> | 7/8 τετροπωμενους  
B rell] τετρωμενους Λ : <sup>تَحْمِلُ</sup> س ( <sup>تَحْمِلُ</sup> س<sup>m</sup>) S εναντιο[ν] B rell] εναντι  
h | 9 ἴηλ] prm τον B ef. C<sup>¶</sup>S : prm νιων ΑΘΛ et sub ✠ G : prm παντος  
h | 11, 13 -πησεις, -καυσεις] pl. Ε | 13 πυρι] prm ειr BhΘ | ¶ BhΑΘΘ | 14 ο  
λαος] i<sup>5</sup> omn | 16 επ αυτους BhC<sup>¶</sup>AΘ] prm μετ αυτον ΑΓ et sub ✠ س | 17  
μαρω[n] μαρρων B<sup>¶</sup>C<sup>¶</sup>A : μαρρωθ Θ : <sup>تَحْمِلُ</sup> س : μαρρωμ Gh<sup>1</sup> : μερρωμ Λh\* |  
18/19 επεσον] επεσαν Α : επεπεσαν B (pl. C<sup>¶</sup>)ΑG(pl. س)Θ<sup>1</sup> : επεπεσεν  
hΘ\* | 19 επ αυτους Bh ( <sup>تَحْمِلُ</sup> س) ] αυτους ΑΘΑG | 20 ει τη ορινη] sub -

the scribe of K | παντας was omitted by S; Origen alone supplied it | 7/8 τετροπωμενους all but Λ is evidently an old error ("quod emendatum ita esse  
credo a sciolo nescio quo" Drusius) for τετρωμενους (the reading is found in  
16; 82; F; Ald.; Compl.; <sup>تَحْمِلُ</sup> س apparently is meant for τετροπωμενους,  
while <sup>تَحْمِلُ</sup> س<sup>m</sup> expresses τετρωμενους) | 9 νιων which G has sub ast is  
wanting in س<sup>m</sup>. Did س<sup>m</sup> read <sup>تَحْمِلُ</sup> س<sup>m</sup>? Nor does παντος h correspond to  
an element in س<sup>m</sup> | 14 ο λαος K is a clear error (the identical error 5, 9 C<sup>¶</sup>);  
perhaps i<sup>5</sup> was miswritten ἴηλ which is frequently paraphrased by ο λαος |  
16 μετ αυτον= <sup>تَحْمِلُ</sup> س<sup>m</sup> was added by Origen alone | 18/19 The manner in  
which the codices divide within one group on the question of number, shows  
that we are dealing with individual vagaries of scribes. The vulgar form  
with a is apparently the original; the K recension substitutes the classical

K 162b ΠΕ 20 εν τη ορινη· και παρεδωκεν αυτους κεις υποχειριους τω ιηλ· και επαταξαν αυτους· και κοπτοντες αυτους 25 κατεδιωκον εως σιδωνος της μεγαλης· και εως μασερημωθ' απο

163a

r : *inuasit* Λ | 19 αυτους Kr] + *timor* Λ | 20 ορινη Kr] ορινη o : *ορεινη* s | Λ rs | 23/24 και επαταξαν αυτους Kr] > Λ | 24 -ξαν Ks] -ξεν ρο | 25 —

163a 1 αυτους κατεδιωκον KroΛ] -s | 2 σιδωνος Krs] σιδωδονος o | 4 μασερημωθ Ks] μασερημωθ ρο: μαζερωθ Λ | 4/5 απο θαλασσης Kr] > Λ

163a 4 μασερημωθ | 7 μασφαν ] μασφοαμ | 12 διασεσωσμενον UF |

GΣ : εκ της ορεινης Ε | 23 τω) > omn | 23/24 και επαταξαν αυτους] > omn | κοπτοντες B refl] κατεκοπτον και h

163a 1 κατεδιωκον] + αυτους ΑΛGΣ | 4/5 μασερημωθ απο θαλασσης]

form with o. The compound is manifestly right: *επεπ-* became through haplography *επ-*. Λ with its *timor* stands alone | 20 εν τη ορεινη, sub obolo Origen, = γράμμα (after γράμμα) | 23/24 και επαταξαν αυτους, peculiar to the K recension, represents a pendant to και κοπτοντες αυτους from some other version | 25 —

163a 1 h coördinates | κοπτοντες αυτους κατεδιωκον This is good Greek style; the pronoun placed between the two verbs goes with both. Origen, however, added a second αυτους | 4 ΜΑΣΦΑΝ ΤΟΥΣ ΖΩΣ was reproduced by Origen (and hence in AΘ) as μασερεφωθ μα(ε)μ; in 13, 6 G alone reads μασερεφωθμαιμ, while ΑΛ have μασερεφωθμα(ε)μ and Θ μασσερεφωθμαιμ (σ dittographed). The κουνη readings of both passages present themselves as follows:

BΕh	Λ	KΕUF
μασερων	μασερωθ	μασερημωθ απο θαλασσης
B	h	ρο UF
μασερεθμεμφωμαιμ	μασεραιθμεμφωμαιθ	μαρεεσεφωθιν μασεφωθεμμα μασρεφωθαιμ
		μαρσεφωθαιμ ι
		μασρεφωμαιθ ιz

In the latter passage, the reading of Ε is corrupt: *mū'āla* ("ma'ala; Dillmann emends *ma'as*) σερεθ μαιμ. It is clear that in B μεμ is a pendant to

K 163a

5 θαλασσης· και ε-  
 ως των πεδιων  
 μασφαν κατα α-  
 νατολας· και εκο-  
 ψαν αυτους· εως  
 10 του μη καταλει-  
 φθηναι εξ αυτων  
 σεσωσμενον· και  
 διαπεφευγοτα·  
<sup>9</sup> και εποιησεν αν-  
 15 τοις ισ· καθοτι ειπε

XI

9

6 πεδιων K] παιδιων: πεδιων γο: *campus* 7 μασφαν Ko] μασφαν γ: μοσφα  
 Λ: μασηφας κατα Koς] κατ γ | 10 καταλει- Ks] καταλι- γ: καταλη- ο | 11 εξ  
 αυτων Kr]>Λ | 12 σεσωσμενον Ks] διασεσωσμενον γ: *salius* Λ: σεσωσμενον  
 ο | και Kr]>Λ | 13 διαπεφευγοτα KsΛ] διαπεφευγοτα γ: διαπεφευγωτας ο |

13 πεφευγοτα z | 14 ¶ 1 | εποιει iz | 14/15 αυτους 1 | 15 καθοτι ufi ] καθως z |

(των Α) μασρεφωθ(?)μα(ε)ιμ (-μαιν Α) ΑΘΛΓΣ : μασερων BlΕ | 6 πεδιων  
 B rell (ΙΔΔΩΞ Σ) ] πεδιων ΑG | 7 μασφαν] μασηφαθ G : μασηφα ΑΘ :  
 μασ[σ]ηφα Α : ΙΔΔΞ Σ : μασσων B : μασων h : masōn Ε | 9 -ψαν B rell]  
 -ψεν Α | 11 εξ (habent ΕΣ?) ] > B rell | 12 σεσωσμενον] διασεσωσμενον  
 (-av h) omni | 12/13 και διαπεφευγοτα h]> B rell | 14 ¶ hΑΘ | 14/15 αυτοις  
 B rell] αυτοις h | 15 ισ B rell] prm ο Α καθοτι ΑΘΛΓΣ (ΙΔΔ Σ) ] ov τροπον

μαιμ and that φω belongs after μασερε (in h the final μ has been replaced by θ; αι, of course, stands for ε); hence B read μασερεφωθμαιμ, the ε after σ (unless a faulty repetition of σ) expressing the ι. The lower readings of roΛUF, corrupt as they are, seem to go back to two variants: μασερεφωθμαιμ (or -μημ) roΛ and μασερεφωθμαιμ UF. In the present passage, απο θαλασσης = ΠΑΝΔ was inserted by the K recension (all except Λ) from σ' (according to Euseb. and Σ<sup>m</sup>); while UF still express the constr. state, KR reproduce the absol. state. The μ may be a corruption of β=φ (see above on 162a, l. 8); if genuine, then Ψ<sup>g</sup> read תְּנִזְבַּרְתִּים, comp. תְּנִזְבַּרְתִּש Jer. 31 (38): 39 *ketib* and transliterations in G. Λ with its μασερωθ (z for s) comes nearer the original than the μασερων of BlΕ; it is apparently curtailed from μασερηθ- (or φ)ωθ. ΠΑΝΔ has accordingly dropped out of the B texts | 6 Apparently πεδιων was written by G (see above on 161b, l. 22) | 7 See above on 162a, l. 8 | 12/13 και διαπεφευγοτα of the K recension a reminiscence from the ground passage Σ:22 | 15 ov τροπον was apparently written by G ειπεν

K 163a

αυτω κ̄σ· τους ιπ-  
πους αυτων ενευ-  
ροκοπησεν· και τα  
αρματα αυτων ενε-  
20 πρησεν πυρι: <sup>10</sup>και  
επεστραφη ῑσ· και  
πας ῑηλ μετ αυτου  
εν τω καιρω εκει-  
νω· και κατελα-

XI

163b

βετο τ[ην ασωρ·]  
και τον β[ασιλεα]  
αυτης· η[ν δε ασωρ]  
το προτ[ερον αρ-]  
5 χουσα πα[σων των]

14 ¶ γ | 16 αυτω Kas<sup>U</sup>]>γ | 17/18 ενευροκοπησεν Krs] ενευρωκοπησε: ο:  
ενευροκοπησαν <sup>U</sup> | 19/20 ενεπρησεν K] ενεπυρισε(v) γ: ενεπρησαν (s. ενεπυρισαν)  
εν <sup>U</sup> | 20 ¶ Ks | 21 επεστρυφη K] απεστραφη R | 24 —

163b 1 κατελαβετο] obredit <sup>U</sup> | -βετο Kro] -βε s ασωρ R], assor <sup>U</sup>  
(sed asor 3, 18; 164a, 15) 3 αυτης KR]+απεκτεινεν εν ρομφαια <sup>U</sup> | 4 προτ-

ειπε<sup>τ</sup>] ενετειλατο | 16 τονι] prm και l | 19/20 εινεπρησεν UF] κατεκαυσε iz |  
πνρι] prm εν UF | 20 ¶ ul | 21 απεστραφη UF

163b 3 η[ν δε ασωρ] ] η δε ασωρ ην UF | 8 -rav lf] νε(v) upt | 8-9 παν[τα

B rell ειπε[v] ενετειλατο omn | 20 πνρι] prm εν omn | ¶ BAΘG | 21  
επεστραφη] απεστραφη Bl: επεστρεψεν AΘG : απεστρεψεν Λ | 21/22 και—  
αυτον h]> B rell

163b 1 τ[ην] Λ et sub ≈ GΣ>B rell | 2/3>h | 3 αυτης] + απεκτεινεν  
εν ρομφαια Λ et sub ≈ GΣ | η[ν δε ασωρ] BΕAG] οτι ασωρ ην ΑΘΣ |

Kr<sup>U</sup> comes closer to the Hebrew than ενετειλατο which Origen retained  
19/20 For η̄τη we find εμπιπραναι, εμπυριζεν, and κατακανεν. The plural  
in <sup>U</sup> is faulty | 21 The active intransitive in Origen; the others have the  
passive. The forms with a are apparently original | 21/22 The plus in the  
K texts and h introduced from parallel passages | 24 —

163b 1 obredit <sup>U</sup> points to a variant την which expresses בְּנָם both in  
Origen (but not in AΘ) and in the K recension | 3 בְּנָם הַבְּנָם which was  
missing in Η<sup>g</sup> or else left untranslated by Σ by way of condensation was  
supplied by Origen sub ast (hence omitted in AΘ) whence probably it found

K 163b	$\beta\alpha\sigma i\lambda\epsilon\omega[\nu\tauou-]$ $\tau\omega\nu\cdot\eta\kappaai[\alpha\pi\epsilon\kappa\tau\epsilon\iota-]$ $\nu\alpha\nu\pi\alpha\nu\tau[a\tau\alpha\epsilon\nu-]$ $\pi\nu\epsilon\alpha\nu\tau\alpha[\epsilon\nu\alpha\nu-]$	XI 11
	10 $\tau\eta\epsilon\nu\phi[\nu\omega\mu\alpha-]$ $\chi\alpha\iota\rho\alpha\cdot\kappa[\alpha\iota\alpha\nu\epsilon-]$ $\theta\epsilon\mu\alpha\tau\iota\sigma\alpha[\nu\alpha\tau\eta\bar{\eta}]$ $\kappaai\epsilon\xi\omega\lambda\omega[\theta\beta\epsilon\nu\sigma\bar{\alpha}]$ $\alpha\alpha\tau\eta\alpha\pi\alpha[\nu\tau\alpha\sigma]$	
	15 $\kappaai\alpha\alpha\iota\alpha\kappa\alpha\tau[\epsilon\lambda\epsilon\iota\epsilon-]$ $\phi\theta\eta\epsilon\nu\pi[\nu\epsilon\alpha\nu\epsilon]$ $\alpha\alpha\tau\eta\cdot\kappa\alpha[\iota\alpha\tau\eta\alpha]$	

Krs]  $\pi\rho\omega\tau\cdot\alpha$  | 6  $\beta\alpha\sigma i\lambda\epsilon\omega\alpha$  Krs]  $\beta\alpha\sigma i\lambda\epsilon\omega\alpha\eta\alpha$  | 8 [εν-] εμ- R | 10 εν Kos] εμ r | 11 -χαιρας Krs] -χερ[ας] α | [ανε-] Krs] ανα- α | 11/12 και ανεθεματισαν αντην KR]>L | 12 -θεματισαν K] -θεματισεν R | 13/14 K<sup>L</sup>]>R | 15/17 και—αντη Krs<sup>L</sup>]>ο | 15 κατ[ελει-] Ks] κατελι- r | 16 ενπ- K] εμπ- rs | 16/17 [ε] αντη

τα εν] πνεοντα ] παν εμπνεον UF | 10/11 εν φο[νω μα]χαιρας] εν στοματι ξιφους UF | 13/14 ] > UF | 15/17 και—αντη UF ] > iz | 16/17 ενπ[νεον

6  $\beta\alpha\sigma i\lambda\epsilon\omega\alpha$  B rell]  $\beta\alpha\sigma i\lambda\epsilon\omega\alpha$  E | 8 -ναν B rell] -νε(ν) ΑΛ | 8/9 παντ[α τα εν] πνεοντα] παν εμπνεον B rell | 9 [εν] ] prm ≈ ο : G cf. E | 9/10 [εν αν] τη B rell]>Λ | 10/11 φο[νω μα]χαιρας] στοματι ξιφους ΑΘΛΓΣ : ξιφει BhE | 11/12 και — αντη[ν] ]>omn | 13 εξωλο[θρενσα] sg, ΑΛ | 14 πα[ντασ] ] sub - GΣ

its way to L | οτι ασωρ ην Σ (and so AΘ) faithfully reproduces the Hebrew; AG (and so UF) go with B in reading η δε ασωρ ην, of which ην δε ασωρ KR<sup>L</sup> represents a graphic variety | 8 In the matter of number again individual divergences | 8/9 The plural and the article only in KR<sup>L</sup> | 9 ο G sub ast expresses נְשָׁנָה | 10/11 נְרָנָה נְבָדָל appears as εν ξιφει in the B texts, εν στοματι ξιφους in Origen (also AΘ and UF), but εν φονω μαχαιρας in KR<sup>L</sup> which expression (with or without εν) is confined to Σ in five passages of the Pentateuch (Exod. 17:13; Num. 21:24; Deut. 13:15 (16); 20:13; 28:22) | 11/14 και ανεθεματισαν αντην RUF, και εξωλοθρενσαν αντον παντας all the others (B texts, Origen and texts dependent on him, L); K alone has both, that is a doublet. See above on 161a, ll. 15/16 | αντην the city, αντον the persons; the object which is not expressed in the Hebrew made explicit | παντας was obelized by Origen | 15-17 Condensation in oiz | εν αντη which

K 163b

	<i>ασωρ<sup>3</sup> ενε[ πρηστ̄]</i>	XI
	<i>εν πυρι<sup>12</sup> κ[ ai πα-]</i>	12
20	<i>σας τας πολ[ εις τᾱ]</i>	
	<i>βασιλεων [ τουτω̄]</i>	
	<i>και αυτους [ τους]</i>	
	<i>βασιλεις αυ[ των·]</i>	
	<i>ελαβεν ις· [ και ᾱ]</i>	
164a	<i>[ νειλεν αν] τους εν</i>	
	<i>[ στομ] ατι ξιφους</i>	
	<i>[ και ε] ξωλοθρευ-</i>	
	<i>[ σεν α] ντους ον</i>	
5	<i>[ τροπ] ον συνετα-</i>	

Krs]>L | 17 ¶ r | 18 ενε [πρηστ̄] K] ενεπυρισεν rs: ενεπυρισαν oL | 19 εν Kr|>L | 21 [τουτω̄] R]>L | 22/23 και — αν[των] KroL]>s | 23 αυτους Kro]>L | 24 αν[των] KrL]>o

164a 1 -νειλεν rs] -νηλεν o | 3/4 εξωλοθρευ[σεν] Kr] εξολοθρευσεν ro:

ε ] αυτη ] ~ UF | 18 ενε [πρηστ̄] ] ενεπρησαν UF | 19 ¶ u | 22 αυτους} παντας UF | 24 ελαβεν ] συνελαβεν UF

| 18 ενε[πρηστ̄] ΕΛΣ] pl. B rell | 19 ¶ A | 21 βασιλεων B\*hΕΛΣ] βασιλειων  
B? ΑΘG | τουτω̄ν] Λ et sub ≈ GΣ]>B rell | 22 αυτους] παντας Λ et sub ≈ GΣ :>B rell

164a 2 [στομ] ατι ξιφους B rell] ξιφαι Ε | 4 -[σεν] hΕΑΘΛG] -σαν B rell |

is wanting in L<sup>m</sup> all except L | 18 Note again individual divergence in the choice of number | 21 The same may be observed with reference to βασιλεων and βασιλειων (comp. the same variation above, l. 6); certainly the reading of the first hand of B (=hΕ), not to mention two representatives of the Hexapla (ΛΣ), agrees with בְּσִילָנָה לְבָשָׂר L<sup>m</sup> (though L<sup>m</sup> would have done away with the awkwardness of the present text) | בְּσִילָנָה was apparently missing in L<sup>g</sup>; both the K texts (except L) and Origen (sub ast; hence the omission in AΘ) made the omission good | 22/23 The omission in s in all likelihood due to homoioteleuton | 23 αυτους Kro may be an attempt to ease the awkwardness spoken of above; Origen wrote παντας (=בְּσִילָנָה) sub ast (whence it was admitted to UF; properly wanting in AΘ) | 24 o is bent upon condensation | συνελαβεν UF comp. συναπεκτενεν iz 161a, ll. 18/19

164a 3/4 The plural in the B texts and L | 7 Contrast 14 | 9–12 The passage is exceedingly instructive. In the first place we learn that it is

K 164a	[ξεν μ]ωσης ο	XI
	[παις] κῦ· <sup>13</sup> πλην	13
	[πασας] τας πολεις	
	[τας κ]εχωματι-	
10	[σμεν] ας· και εσ-	
	[τωσ] ας επι των	
	[θιν] ων αυτων	
	[ουκ] ενεπρησε	

εξωλοθρευσαν Λ | 6 -[ξεν] K] -ξε R | -ωσης KsΛ] ·ωσης ro | 7 ¶ rs | 9/10  
[κ'εχωματι[σμενα] Kro] κεχωματιμενα s: disruptas Λ : + ἀ εστηκνιας εκ  
χωματος ὅιδρυμενας εκαστην επι ιψους r | 10/12 και — αυτων KR>Λ | 12  
[θιν] ων K] θεινων σ: θηρων r | 13 ενεπρησε[v] K] ενεπρησεν R | 14 [εν π]νρι K

164a 7 ¶ 1 | 14 [εν π]νρι > UF | 15 [ασωρ] ] prm την i | μονην ] +

6 μωσης G | 7 ¶ A πλην] αλλα omn | 8-10 κεχωματιμενα] + αυτων Α et sub  
※ G (S<sup>m</sup> ~~كَهْوَمَاتِيْمَهْنَ~~ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳) 10-12 και —

characteristic of r to incorporate in the text (not, as we are informed by Parsons, in the margin) parallel renderings from the three with the express mention of the translators' names. The circumstance that the plus is omitted in K shows that its omission in o (not to mention s or Λ) is not due to condensation, but that the matter was really wanting in the archetype of ro, and that it is r to whose account the amplification is to be charged; it is quite possible that in the archetype it stood on the margin. Hence, in similar instances, when the testimony of K is not available, an amplification of the same character found in r but wanting in o (sΛ) will have to be excised; in my forthcoming edition it shall find a place in the apparatus but shall be cut out of the text. For, in the light of the information gathered in the course of this preliminary edition, it has become clear that r as the text which comes nearest to K must be made the basis of the larger edition in preference to o which, though the older text, is (aside from its bad orthography) in consequence of its propensity to condensation, ill-suited for the purpose. As for the ur, the data so far accumulated show that group to have been contaminated with the parallel recension of Origen; its variants therefore belong into the apparatus: in so far as they are not taken from Origen, they may exhibit readings of the K recension which ascend to a parallel archetype, and here and there may be preferred to those of the archetype of K and its consorts. Now, a case analogous to the

K 164a

	[εν π]υρι· ἵηλ· αλλα	XI
15	[ασωρ] μονην ενε-	
	[πρησ] εν ἵσ· <sup>14</sup> και	14
	[παν] τα τα σκυ-	
	[λα αυτ]ης προενο-	
	[μεν] σαν εαυτοις	
20	[οι νιο]ι ἵηλ· αυτους	
	[δε π]αντας εξω-	

>R **¶** | 15 μονην Kro<sup>¶</sup>] + αυτην s | 16 [πρησ]εν K] πρισεν R | 20 [οι] Krs>

αυτην uf | 17 [παν]τα &gt; iz | 18/19 επρονομενσαν z | 19 εαυτοις] αυτοις f |

αυτων] > omn 14 [εν π]υρι ] > omn | αλλα] πλην omn 15 [ασωρ] ] prm την Α et sub ≈ G<sup>m</sup> μονην] + αυτην ΕΑΘΛ et sub ≈ G<sup>m</sup> (Λ transponit αυτην et ενεπρησεν) | 16 ἵσ ΑΘΛG<sup>m</sup>] ἵηλ B rell | 18 αυτης B rell] + και τα κτηνη hΛ et sub ≈ G<sup>m</sup> | 19/20 προενομενσαν h<sup>1</sup>] επρονομενσαν Bh\* rell 19 εαυτοις] αυτοις Α : >h | 20 ἵηλ] + κατα το ρημα κν ο ενετελατο τω ἵν [[τω ἵν] ἵσ Λ] Λ

present I am in a position to adduce from an earlier passage in this book. 3:13 at the end r alone adds: α' σ' σωρος εις· θ' ασκωμα εν. I have also come across additions peculiar to r which though introduced sine nomine must be estimated in the same manner. Comp. 3:16 αοικητον (after αραβα). On a different footing, however, stands ετομως *ibid.*, 17 which is extant in uf likewise. εκ in α's rendering is evidently an error for επι (comp. Σ<sup>m</sup>). On the other hand, σ' is fuller in r than in Σ<sup>m</sup>. θ' (comp. Σ<sup>m</sup>) is not quoted. There still remains a parallel anonymous rendering (εστωσας επι των θινων αυτων) which all the K texts (except **¶**) present as the second element of the doublet which is peculiar to the recension. Origen, on the other hand, proceeded in his usual mechanical manner by introducing from the parallel version just referred to the last word sub ast; the result (*τας κεχωματισμενας αυτων*) is awkward enough. What is the Greek for *disruptas* **¶**? 14 εν πυρι K a singular reading. There is nothing in Η<sup>m</sup> to correspond to it. 15 την Origen sub ast (hence not in AΘ) expresses την αυτην (s, uf, Origen sub ast, but also AΘ) expresses the suffix in την- 16 ἵσ both recensions (also AΘ) = Η<sup>m</sup>; ἵηλ B texts 17 In iz condensation 17/18 All the texts express תְּלִכְתַּי in the place of תְּלִכְתַּי 18 תְּלִכְתַּי was supplied by Origen sub ast (hence its omission in AΘ) 19/20 On προενομενσαν and επρονομενσαν see Helbing, 79 20 The addition in Origen comes from 8:27 αυτοις in all the texts is, according to Maes, an old error for ανονς=ανθρωποις 20 ff. The omission in iz is one of their extreme cases

K 164a

[λοθρ] ευσεν ἵς αναι-

[ρων] εν στομα-

[τι ξι] φους· εως

25 [απω] λεσεν αυτους

164b

ον κατελειπεν ε-

ξ αυτων ουδενα

ενπνεοντα· <sup>15</sup> ον

τροπον συνετα-

5 ξεν κς μωση τω

παιδι αυτου· και

μωσης ωσαντως

ενετειλατο τω

ιν· και ἵς ουτως

XI

15

ο | 21 εξω- Ks] εξο- ρο | 22/23 αναιρων] Kr<sup>U</sup>] ανερων ο:>s | 25 [απω] λεσεν  
Krs] απολεσεν ο: απωλεσαν <sup>U</sup>

164b 1 κατελειπεν Kro] κατελιπεν s | 3 ενπνεοντα Ks] εμπνεοντα ρο | 5 -ξεν  
K] -ξε R | μωση K<sup>U</sup>] μωση r: τω μωση ο: τω μωση s | τω 2<sup>o</sup> Kro]>s | 7  
μωσης Ks<sup>U</sup>] μωσης ρο | 7/8 ωσαντως ενετειλατο Kos <sup>U</sup>] -r | 9 ἵς ουτως Kr]

20—164b, 10 αυτους—εποιησεν]> iz | 25 -λεσεν ] -λεσαν lptf

164b 1 κατελιπεν lptf] κατελιπον uiz | 5 τω ] > lptf | 9 ἵς ουτως ]

et sub ≈ G<sup>S</sup> | 22 -[λοθρ] ευσεν AG<sup>S</sup>] pl. B rell | 22/23 ἵς αναιρων]>omn |  
24 εως] και Λ | 25 [απω] λεσεν BAAG<sup>S</sup>] pl. hΘΩ

164b 1 κατελειπεν] pl. omn | 1/2 εξ Blh (cf. Ε<sup>S</sup>) ]>rell | 2 αυτων] sub -  
G<sup>S</sup> | 2/3 ουδενα ενπνεοντα] ουδε εν εμπνεον [[ουδε εν] ουδεν Α]] B rell | 5 μωση (μωση  
G) ]prm τω BlhAΘΛG | τω]>h | 6 ¶ Θ | και]>ΕΛG<sup>S</sup> | 2/3 μωσης  
ωσαντως ενετειλατο BlhAΘ]-ΛG (μωσης) S | 7 ωσαντως]>Ε | 9 ιν hΘΛG]

of condensation | 22, 25, 164b, 1. 1 The three verbs are consistently singularized in Kr (*ἵς* is added as an explicit subject after the first, so also <sup>U</sup> of which therefore singularize the first verb), and just as consistently pluralized in hΘΩ; all the other texts are inconsistent in their choice of number | 22/23 αναιρων to which nothing corresponds in <sup>U</sup> only in the K recension

164b 1/2 (εξ) αυτων not in <sup>U</sup>; obelized in Origen || 2/3 ουδενα εμπνεοντα characteristic of the K recension | 7/9 Origen (not followed by AΘ) adopted the Hebrew order | 9/10 On the other hand, here only the K texts deviate from the Hebrew order | 11 ρημα=בְּנָה was added only by the K recension || 13/14 Origen, followed by AΘ, altered the text to accord with בְּנָה

K 164b

	10	<i>εποιησεν· ου πα-</i>	XI
		<i>ρεβη ουθεν ρημα</i>	
		<i>απο παντων ὡν</i>	
		<i>συνεταξεν αυτω</i>	
		<i>μωσης· <sup>16</sup>και ελα-</i>	16
15		<i>Βεν ις πασαν την</i>	
		<i>γην της ορινης·</i>	
		<i>και πασαν την γῆ</i>	
		<i>ναγεβ· και πασά</i>	
		<i>την γην εν τω νο-</i>	
20		<i>τω· και πασαν τῆ</i>	

—**¶** | 10 ου Kr] prm et **¶** | 11 ουθεν Ks] ουδε εν ρο | 13 συνεταξεν Krs] συνεταξε ο | αυτω Kr] illis **¶** | 14 μωσης Ks **¶**] μωσης ρο | ¶ Kr | 16 της ορινης Kro] της ορευης s: την ορευην **¶** | 18 ναγεβ Kro] ναγεθ s: εν αγεβ **¶** | 18/20 και — νοτω Kro] >s **¶** | 19 νο- Kr] νω- ο | 20 πασαν Ks **¶**] >ρο | 21 γοζομ

—uf | 11 -ρεβη] + ις iz | 14 ¶ ul | 18 ναγεβ] prm την Ufz | πασαν] > z | 19 εν] prm την UF | 20 πασαν] > z | 20/21 την γην] > z | 21 γοζομ] γοσομ

ιησου BA | 9/10 ις ουτως εποιησεν] — omn | 11 ρημα] > omn | 13 συνεταξεν B rell] ενετειλατο h | 13/14 αυτω μωσης BhΕΛ] και τω μωση (μωση G) ΑΘGΣ | 14¶ BhΑΘG | 15 πασαν] prm την Λ et sub ✸ GΣ | την] > ΛΣ | 16 γην] + ταντην Λ et sub ✸ GΣ | της ορ(ε)ωης h] την ορευην B rell | 17 πασαν] prm την ΛΣ et sub ✸ G | την] > ΛΣ | γην] hΕΑΘΔG] > BΣ : + την A | 18 ναγεβ hΑΘ] αδεβ BE : νεγεβ ΔG(Σ) | 18/20 και — νοτω h]

נשׁם תְּנִשְׁמָה **¶**<sup>m</sup>; whereas **G** (B texts, K texts) read **נִשְׁמָה** || 15 On την see above on 161a, 4-6 || 16 ταντην = **תְּנִשְׁמָה** added by Origen sub ast || **G** probably wrote την ορευην; see above (*ibid.*) || 17 as line 15 | γην properly omitted in B; it is simply a faulty repetition of την || 18 The corruptions of ναγεβ admit of easy explanation: in BE, the initial ν dropped out by haplography (after την (γην)), just as in ¶ after εν (its text therefore read εν ναγεβ, comp. εν τω νοτω); the change of γ into δ (BE) is due to an intermediate τ (comp. h 166a, 19/20); on the other hand, the interchange of θ and β (through the medium of φ)—comp. ναγεθ s—is an error of sound which may be paralleled elsewhere, comp. 165a, l. 3 χενερεβ Ε<sup>th</sup> for χενερεθ. Observe νεγεβ ΔG a more modern pronunciation than ναγεβ (also AΘ) || 18/20 The parallel rendering of **תְּנִשְׁמָה** in the K texts (all but s¶) and h is derived from α' σ' (see §<sup>m</sup>); see above on 161a, 4-6 || 20 The omission of

K 164b	γην γοζομ· και πα- σαν την γην βεθ- σαμ· και την πε- δινην· και την προς δυσμαις· και	XI
165a	αμμων· <sup>3</sup> και αρα- βα· εως της θα-	3 XII

K] γοζὸν τι: γοζῶν ο: γοσομ s: gesum ❷ | 21/23 και—βεθσαμ Kr>❷ | 21/22 πυσαν Kro>s | 22/23 βεθσαμ K] βετσαν τι: βετξων ο: γεθσαν s | 25 δυσμας Ks] δυσμας το

**τι** 165α 1-14 αμμων—φασγα|>s | 1 αμμων K] αμμαν ρο Σ + 4 κατα K] κατα

υτί : γοσωμ z | 21/22 πισσαν την γην ] > iz | βεθσαμ] βεθσαν υιζ : βιαθσαν f | 25 s. και [το ορος ιγλα ] > z

UF      165a 1/2 αρραβαὶ | 5 τῆς] > ιζ | 5/6 θαλασσης] > λ | 6 τῆς] > ιζ |

> B rell (cf. Σ<sup>m</sup> ιτικαὶ τίτανος ω) | 20 πασαν] > h | 21 γοζομ] γοσομ  
 B rell : γοσον G(—<sup>ρ</sup><sub>λ</sub>; Σ) | 21/23 και — βεθσαμ h] > B rell + βεθσαμ]  
 βεθσαν h | 25 δυσμας] δυσμας h

ΒΕΘΛΩΑΓΣ 165a 1/2 αραβα | prm η AG | 3 χεινερεθ BhA] χεινερεθ AΘG : χεινερεθ

$\pi\alpha\sigma\alpha v$  appears to be nothing recensional (Ks $\mathbb{L}$  have it against ro, uf against iz, B refl against h) 21 On the variants of  $\gamma\sigma\sigma\alpha v$  see above on 161a, 22/23 21–23 The K recension (all texts except  $\mathbb{L}$ ) as well as h introduces a parallel rendering of בֵּת־אָשָׁר־בְּנֵי־תְּהִלָּה, that is to say, in reality a variant for  $\gamma\sigma\sigma\alpha v$ . s has preserved the genuine reading  $\gamma\theta\sigma\alpha v$  which itself is probably derived from  $\gamma\sigma\sigma\alpha v$  (*gesum*  $\mathbb{L}$  would then be a conflate of  $\gamma\sigma\sigma\alpha v$  and  $\gamma\sigma\sigma\alpha v$ ) comp. בֵּת־אָשָׁר־בְּנֵי־תְּהִלָּה As for the interchange of  $\gamma$  and  $\beta$ , comp.  $\gamma\theta\eta\lambda$  A 12, 6 (166b, 8) for  $\beta\theta\eta\lambda$ . The scribes naturally enough adjusted the name to that of Beth-sh(e)an

165a 1-14 The omission in s is inclusive of the following words which precede (in the text of r): *καὶ τὸ ημεῖν τῆς γαλαζίας καὶ τὸν χειμαρρόν εώς αβοκορίων νηῶν*. In this chapter (compare the other instances 23—165b, 7 and 165b, 23—166a, 9; in the latter case the omission may be accidental, due to homoioteleuton, but it serves the same purpose) s begins to manifest its propensity to extreme condensation to which the geographical notices are sacrificed; it reaches its climax in chapters 13-21 which are not only abbreviated, but in part re-arranged in an order suitable to this process of condensation. As an adequate impression of the procedure of this codex

K 165a

λασσῆς χεινερεθ<sup>7</sup>  
 κατα ανατολας  
 5 και εως της θα-  
 λασσῆς της αρα-  
 βα θαλασσῆς τω̄  
 αλων· απο ανατο-

XII

ro | 6/7 αραβα Kro] ραβα **¶** | 7 τω̄γ] K]>ro | 8 αλων Kr] ελων o: nachor **¶** |

Ε<sup>fh</sup> : πριν και Ε | 5/6 θαλασσῆς]>Ε<sup>fh</sup> | 6 της]>οmn | 7 θαλασσῆς] θαλασσα

cannot be obtained from the scattered variants in Parsons' apparatus, it is advisable to present here the aspect in toto. 13<sup>1</sup> και ἵσ πρεσβυτερος προβεβηκως ημερων· και ειπεν κῆς προς ἦν· ιδον γεγηρακας συ· και η γη υπολειπται πολλη εις κληρονομιαν πολλη σφοδρα· αλλα διαδος αυτην ταις φιλαις του ἥηλ εις κληρονομιαν· ον τροπον ενετειλαμην σαι·<sup>7</sup> και διεμερισεν ἵσ την γην ταυτην ειν κληρονομια ταις εννεαι φιλαις· και τω ημισει φυλης μανιασση απο τον ιορδανον· εως της θαλασσης της μεγαλης κατα δυσμας ηλιου εδωκεν αυτην· η θαλασσα η μεγαλη οριει· 14<sup>3</sup> εδωκε γαρ μωνσης ταις δυο φιλαις και τω ημισει φυλης μανιασση απο του περαν του ιορδανου· και 13<sup>14</sup> τη φιλη λευ· ουκ εδωκε μωνσης κληρονομιαν· κῆς ο θῆς ἥηλ αυτος κληρονομια αυτων· καθως ελαλησεν αυτοις· 14<sup>4</sup> οτι ησαν οι νιοι ιωσηφ μανιασση και εφραιμ δυο φιλαι· και ουκ εδοθη μερις ει τη. γη τοις νιοις λευ· αλλη η πολεις κατοικειν· και τα αφωρισμενα αυταις· και τοις κτηνεσιν αυτων·<sup>5</sup> ον τροπον ενετειλατο κῆς τω μωνση· ουτως εποιησεν ἵσ ο του νανη· και ελεαζαρ ο ιερευς· και οι αρχοντες των πριων των φιλων νιον ἥηλ·<sup>2</sup> κατα κληρους εκληρονομησιν ταις εννεαι φιλαις· και τω ημισει φυλης<sup>3</sup> απο του περαν του ιορδανου<sup>5</sup> και εμερισαντο την γην.<sup>6-15</sup> 18<sup>1</sup> και εξεκλησιασθη πασα σιναγωγη νιων ἥηλ εις σηλωμα· και επηγένεν εκει την σκηνην του μαρτυριου· και η γη εκρατηθη υπ αυτων· 15 και κατεκληρονομησαν νιοι ιονδα πασας τας πολεις αυτων· και τας κωμαις αυτων· κατα τα ορια αυτων· κατα δημους αυτων εμερισαντο την γην· 16 ωσαντως και οι νιοι ιωσηφ εφραιμ και μανιασση· κατα δημους αυτων· κατεμερισαντο πασας τας πολεις αυτων· και τας κωμαις αυτων· κατα τα ορια αυτων· 17<sup>3</sup> και τω σαλπαιαδ νιω οφερ· ουκ ησαν αυτω νιοι· αλλη η θυγατερες·<sup>4</sup> και εστηραν ενωπιον ελεαζαρ του ιερεως· και ειναντιον ἦν νιον νανη· και ειναντιον των αρχοντων λεγουσαι· ο θῆς ενετειλατο δαι χειρος μωνση· δονναι ημιν κληρονομιαν εν μεσω των αδελφων ημων· και εδοθη αυταις κληρος δια προσταγματος κῆς· εν τοις αδελφοις αυτων·<sup>1η</sup> δε γη γαλααδ<sup>2</sup> εγενηθη τοις νιοις μανιασση τοις καταλειμμενοις· 18<sup>2-4</sup> (as far as διελειν αυτην)  
8-10a. II 19<sup>1</sup> 10a. 17a. 24. 32. 40 και εκληροδοσησεν αυτους ισ κατα δημους αυτων· κατα

K 165a

λων· οδον την  
 10 κατα εκμωθα·  
 απο θαιμαν· και  
 απο νοτου υπο α-  
 σηδωθ̄ την κα-

XII

10 εκμωθα Kr] εκμωθ  $\Psi$  : εκμαθα o | 11 απο Kro] υπο  $\Psi$  | θαιμαν K] θεμαν ρο $\Psi$   
 | 11/12 και—νοτου Kro>  $\Psi$  | 12 νοτου Kr] νωτου o | 12/13 ασηδωθ Kr $\Psi$

10 εκμωθα ] κεδμωθ | 11 θαιμαν ltz] θεμαν upi | 14 φασγα ] σφαγα iz | 15 ωρ]

G: θαλασσαν B rell | 9 την B rell] ην h\* (την h<sup>2</sup>, τ superser) | 10 κατα εκμωθα]  
 κατα ασειμωθ B: κατ ασιμωθ A: κατα ισιμωθ h\*(κατα βιθσιμωθ h<sup>2</sup>)Θ : κατα  
 βηθασιμωθ Λ : κατα βηθσιμωθ G: κατα βηθασιμων  $\tilde{\Sigma}$  | 11 απο] υπο AΘ : prm  
 και ΛG $\tilde{\Sigma}$  | 11/12 και απο νοτου] και απο νοτων h (=σ'  $\tilde{\Sigma}$ ):>rell | 12 υπο] prm  
 την omni | 12/13 ασηδωθ AΘ], = $\mu\alpha\tilde{\Sigma}$  : μεσιδωθ Λ : μησηδωθ G : μηδωθ BΕ:

τα ορια αυτων· πιστας τας πολεις αυτων· και πιστας τας κωμας αυτων· <sup>49</sup> και  
 επορευθησαν εμβατησαι την γην· κατα τα ορια αυτων· <sup>45a. 47</sup> (with δαν, λεσεμ,  
 λεσεμδαν). <sup>47a</sup> 20–21 1-Su. 41 (39), 42 (40), 42a-d. 43–45 (41–43). By means of this singular  
 condensation, the scribe saved himself the work of reproducing the  
 troublesome geographical notices and lists of place names. Whether we  
 are dealing here with a recension, it is difficult to tell. So far as the prin-  
 ciple of condensation goes and especially the turning of the imperative 13:7  
 into an aorist, Gaster's Samaritan Joshua presents a certain analogy. I  
 believe, however, that the scribe of s had before him a Greek text which he  
 manipulated to suit his own bent of mind | 1 αμμαν ρο $\Psi$  modernizes the  
 name; but K shows that the archetype read correctly αμμων | Origen in-  
 serted η to express the Hebrew article ( $\tau$ ) | 3 For an explanation of the β  
 in χενερεβ  $\mathfrak{C}^{\text{fi}}$  see above on 164b, 18. All texts express תְּהִרְבֵּן for תְּרוּבֵן .  
 The double ν is, of course, correct | 6 της characteristic of the K texts, but  
 omitted again in iz | 6/7 ραβα  $\Psi$  see on 161b, 18 | 7 θαλασσα or θαλασσαν  
 loose construction; it is corrected in the K texts | 8 ρυχωρ  $\Psi$  admits of an  
 explanation: the initial ν is dittographed after των; χ is an error for λ  
 (a notable example of this interchange underlies the “seven rivers” of  $\mathfrak{C}^{\text{fi}}$   
 16:3=, not επτα ποταμοι Dillmann, but επτα χειμ[αρροι]=επταλειμ for  
 απταλειμ B;  $\mathfrak{C}$ , of course, wrote απλατει (comp. πταλημ  $\mathfrak{C}$  after ορια; hence  
 απταλειμ preceded the reading απταλειμ)= $\mu\gamma\tilde{\Sigma}$ ; the Palestinian texts  
 vary between εφαλθι (ΑΘ), read εφλαθι, hence nearly with the same vowels  
 as B, but in accordance with the later pronunciation Σ is expressed by φ  
 which perhaps induced the substitution of θ for τ, and εφλητει= $\mu\gamma\tilde{\Sigma}$   $\Psi^{\text{m}}$ );

K 165a

τα φασγα· και  
 15 οριον ωρ' βασιλε·  
 ως βασαν· ος κατε·  
 λειφθη εκ των  
 ραφαειν· ο κατοι·

4 XII

ασιδωθ ο | 13/14 την κατα Kro] > Λ | 14 ¶ γ | 14/17 και—κατελειφθη Κρο ] και  
 τον ωγ βασιλεα βασαν ος κατελειφθη s: και ωγ βασιλευς βασαν κατελειφθη Λ | .  
 15 ωρ Κ] ωγ RΛ | 15/16 βασιλεως Kr] βασιλει ο | 17 -λειφθη Κs] -λιφθη γ:  
 -ληφθη ο | 18 ραφαειν ΚΛ] ραφαν ρο: γιγαντων s | 20 εδραιεν Κs] εδραιν γ:

ωγ | 18 ραφαειν ] γιγαντων | 18/19 ο κατοικων] ος κατωκει | 20 εδραιμ u]

μηδων h | 13/14 την κατα] > omn | 14 φασγα] prm και Ε | ¶ BhAΘ | 14–165b,  
 17 και — μαναστη] > h | 15 οριον Σ<sup>m</sup>] ορια Λ et sub ≈ G : > BΣ rell | ωγ  
 omn | 15 βασιλεως ΑG (= οι γ sec Σ<sup>m</sup>) ] βασιλεάς G : βασιλευς B rell | 16  
 βασαν] βασα B | ος ΕΔΓΣ] > B rell | 16/17 κατελειφθη] υπελειφθη (υπολιφθη  
 G) omn | 18 ραφαειν (= σ' sec Σ<sup>m</sup> ~~χαμαζη~~) ] γιγαντων omn | 19 ασταρωθ B rell]

the final  $\rho$  stands for  $\nu$ , exactly as 17:11  $\mu\alpha\gamma\delta\omega\rho$  A stands for  $\mu\alpha\gamma\delta\omega\nu$ , and conversely 12, 23a  $\epsilon\delta\omega\mu$  B is corrupted from  $\epsilon\delta\delta\omega\rho$  (comp. ενδων h and εδωρ Ε) || 10 תְּבִנָה דָרְכֵי בַּיִת is faithfully reproduced in ΓΔΣ ( $\beta\eta\theta\alpha\sigma\iota\mu\omega\theta$  Λ,  $\beta\eta\theta\alpha\sigma\iota\mu\omega\tau$ = $\beta\eta\theta\alpha\sigma\iota\mu\omega\tau$ = $\beta\eta\theta\alpha\sigma\iota\mu\omega\theta$  Σ,  $\beta\eta\theta\sigma\iota\mu\omega\theta$  G) comp. also  $\beta\iota\theta\sigma\iota\mu\omega\theta$  h<sup>2</sup>= $\beta\eta\theta\sigma\iota\mu\omega\theta$ ; in the B and K texts נִבְיָה is wanting, either originally, or through haplography after κατα (the element is universally extant in the parallel passage 13:20). As for the second part corresponding to תְּבִנָה צְדָקָה, the readings of the B texts and of AΘ are tolerably correct; not so those of the K texts which vary between εκμωθ (thus apparently the archetype read with Λ) and κεδμωθ UF. κεδ- may represent a miswritten βεθ-; but εκ- remains a puzzle; contrast 13:20 || 11 υπο AΘ is an error for απο. και of Origen=¶ Ψ<sup>m</sup> || 11/12 Krouf and h introduce a doublet which, according to Σ<sup>m</sup>, comes from σ' || 12 την which the K texts excise treats ‘חַתָּה וְגַם’ as an implied relative clause || 12/13 The correct ασηδωθ in the K texts and in AΘ; μηδωθ B (μηδων h=μηδῶ=μηδωθ) comp. vs. 8 A which it is not easy to account for; a conflation of the two readings underlies μησηδωθ (μεσιδωθ) ΓΔ; on זְמָן Σ see above on 161a, 6; note that in 13:20 G reads ασδω || 13/14 την κατα the K texts (except Λ) || 14 ff. The omission in h apparently due to homoioteleuton || 15 The word לְבָבֶן which is represented both in the K recension (not Λ) and in Origen (not Σ<sup>t</sup>) was wanting in Ψ<sup>s</sup>; G accordingly took גַּע as subject and מִתְחַדֵּר בְּרִאָתִים as predicate, a sort of circumstantial clause; Origen, even though, according to some copies (Σ<sup>t</sup>),

K 165a

κων εν ασταρωθ<sup>3</sup>  
 20 και εν εδραιν  
 ἀρχων απο ορους  
 αερμων· και απο  
 σελκα· και πασης  
 της κατα βασαν

XII

5

edrain  $\mathfrak{L}$  : αδραιν ο 21 αρχων Κρ] αρχων s | απο KR] επι  $\mathfrak{L}$  | ορους KR] ορουν  
 $\mathfrak{L}$  22 αερμων Ks] δερμων ro: ερμων  $\mathfrak{L}$  | 22/23 και απο σελκα K] και απο σελχα  
 [[σελχαι s]] r: et fasga (cum s inser.)  $\mathfrak{L}$  | 23–165b, 7 και- εσεβων]>s | 23  
 πασεις ο | 24 κατα βασαν Kr] καταβασεως ο: βασαν  $\mathfrak{L}$

εδραιν lptF | 23 σελκα ] σελχα | 24 κατα] > UF

ασταρωθ G | 20 εδραιν B rell] εδραιε G : αδραι Λ : ενεδραιν Ε | 22 αερμων]  
 σελχαι  $\mathfrak{S}$  | 22/23 απο σελκα και]>G | σελκα] σελχα Λ $\mathfrak{S}$  : ασελχα Α : σερχα Θ:  
 σεκχαι BE | 23/24 πασης της] πασαν (απασαν G) την omni | 23 ¶ A | 24 κατα]  
>omni

he left the current text intact, at least introduced a relative, which, of course, became a necessity in the K recension as well as in GΛ; the introduction of the relative should, wheresoever  $\mathfrak{L}$  had been ignored, have necessitated placing  $\tau$  in the accusative (comp. vs. 2); this was actually done by s, but a trace thereof remains also in G, the scribe at first starting to write the accusative and then correcting himself; the texts incorporating *ορου* or *ορου* naturally wrote the genitive; the latter, according to  $\mathfrak{S}^m$ , was found in the three; hence it is from them also that the noun determined by it came | 16/17 κατελειφθη is peculiar to the K texts | 18 ραφαιν of Kro $\mathfrak{L}$  was written, according to  $\mathfrak{S}^m$ , by σ'. Observe the misspelling common to ro which is not shared by the uncial (or  $\mathfrak{L}$ ). Hence in such matters the agreement of ro is no guarantee of correctness | 19 ασταρωθ with τ is apparently the older method of transliteration; comp. the much older ασταρη where the second τ is treated like the first; G modernizes | 20 Σ in all likelihood wrote εδραι; a supposed stroke of abbreviation over the final letter caused the pluralization at the hand of later scribes. ε is better attested than α. In the Greek underlying Ε εν was dittographed | 21 All texts ignore Η  $\mathfrak{P}^m$ . The nominative was suffered to stand by s; by attraction to the relative clause απο is probably an old error for επι ( $\mathfrak{L}$ ;  $\mathfrak{L}$  omits the second απο); while the K recension consistently carries on the genitive construction, the other texts continue ll. 23/24 with the accusative | 22 Another instance where ro share an error; the archetype was certainly

K 165b	εως των [οριων] των γερ [γεσι και] του μαχ[αθι και] της ναχ[ι και του] 5 ημισους [γαλααδ] οριου ση[ων βασι-]	XII
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165b 2 των Ko]>r | γερ[γεσ] Kro] γαργασι **¶** | 3 μαχαθι Kr] μαχαθη ο:  
machit **¶** | 3/4 και της ναχ[i] Kro]>**¶** | 4 και Kro]>**¶** | 4/5 | του ημισους

165b 1  $\tau\omega\nu$ ] > UF | 2  $\tau\omega\nu$ ] > Z |  $\gamma\epsilon\rho\gamma\epsilon\sigma\iota\nu$  UF | 3  $\mu\alpha\chi\alpha\theta\iota$ ]  $\mu\alpha\lambda\chi\alpha\theta\iota$  1 | 4  $\nu\alpha\chi\iota$

165b 1  $\tau_{\alpha\omega}$ ] > omni | 2  $\tau_{\alpha\omega}$ ] > omni | γερ[γεσι] = γεργεσι ΒΕ γεσοντι ΑΘ: γεσοντε Δ: γεσοντε G: ~~ιατη~~ § | 3, 4 τον sive της] την] omni | 3 μαχ[αθι] = μαχαθ(ε)ι ΑΓ: ~~λατη~~, §: μαχατι ΑΘ: μαχατ Ε: μαχει B | 3/4 και της ναχι] > omni | 4/5 τον ημισους] το ημισυ omni | 6 οριου Ε οριων B refl: prm

an uncial || 22/23 The omission in G due apparently to homoioteleuton || 23 σελκα might be original with its κ, but it is confined to K; in Θ, λ became ρ through mishearing (similarity of sound); σεκχιι ΒΨ goes back to σεχχαι and that to σελχαι (another instance of the interchange of λ and χ); we may even go further and say that G wrote σελχαι (comp. 13:11 αχα B after εως=σελχαι), the i was joined to a by reason of the following και; fasga Λ (with inserted s) = φαγα (with spirantic γ, hence) = φαχα=φαχχα=φαλχαι = θαλχαι=εαλχαι=σαλχαι (in 13:11, however, Λ has εσχαι γ. σελχαι) || 24 κατα peculiar to Kro

165b 2 בְּרִית־יְהוָה γεσονται (or γεσονται, with σ dittographed, or with inner-Greek doubling, or with inorganic Semitic doubling, comp. בְּרִית־יְהוָה, μεσσως, etc.) was written by Origen (here GA have faultily ε at the end) and adopted by AΘ (13:2 Θ<sup>2</sup> placed ρ over the word apparently as a reminder of the other reading) here and 13:2. 11. 13a (13b G reads correctly γεσονται=ברית ים); the κουη readings oscillate between γεργεσαι (γαργασαι)—so here all (γεργεσαι UF originated in the same way as εδραι out of εδραι, see above 165a, 20), and 13:2. 11 the r texts (including Λ in vs. 2, but γεσητι in vs. 11)—and γεσ(σ)αιει (with itacistic variations; also γασαι), the former by confusion with בְּרִית־יְהוָה (comp. Euseb.: αυτη δε εστι γαργασαι), the latter=ברית ים || 3, 4 The genitive of the K texts expresses the sense of ים correctly (observe the ה with בְּרִית־יְהוָה), or in consistency with the construction above 165a, 23; at all events G placed a stop after בְּרִית־יְהוָה and took בְּרִית־יְהוָה over to the following which together the translator made

K 165b	λεως εσε [βων:]	XII
	<sup>6</sup> Τουτοις [μωσης]	6
	ο παις κν [και οι]	
10	υιοι ιηλ' ε[παταξε]	
	αυτον· κ[αι εδω-]	
	κεν αυτ[ην μω-]	
	υσης εν [κληρω]	
	τω ρουβη[ν και]	
15	τω γαδ' κ[αι τω]	
	ημισυ φ[υλης]	
	μανασση[: και]	7
	Ουτοι οι β[ασιλεις]	
	των αμ[ορραιων]	

Kro] το ημισυ Λ | 5 γαλααδ Kr<sup>¶</sup>] γαλαδ ο | 6 οριον Kro] οριων Λ | ση[ων] Kr<sup>¶</sup>] σιων ο | 7 εσε[βων] K<sup>¶</sup>] εσσεβων ρο | 8 ¶]>r | τουτοις Kr]>Λ | μωσης ρο | 9 οι K]>o | 10 ε[παταξε] Kr] επταξαν os | 11/12 εδωκε ο | 12/13 μωσης ρο | 14 τω Kro] τοις υιοι Λ : >s | 16 ημισυ Ko] ημισι ρ: ημεισει s | 17 μανασση Kro] μανασση sΛ | ¶ r | 19 αμρωαιων s | 20 αηγλει ο | 21 οι]>o |

ναχθι υ : συναχθι f : συναχι z : αναχθη i | 8 ¶]>ul | 9 ο παις κν]>z | οι]>i | 10 επταξαν UF 11 αυτονς]>z | 12/13 μωσης εν κληρω ]>z | 14 ρουβ(ε)ιμ

εως Α et sub ≈ G<sup>¶</sup> | σιων G (γαλααδ Σ) | 7 -λεως B rell] ω sup ras A<sup>ab</sup> (-λευς A<sup>\*fort</sup>) | 8 τουτοις]>omn | μωσης G | 10 επταξαν omn | 12/13 μωσης G : + ο παις κν Α et sub ≈ G<sup>¶</sup> | 13 κληρω AΘ] κληρονομα B rell | 14 τω] >omn | ρουβηλ ΕΣ | 15 τω 1°]>omn | 16 ημισυ G] ημισει B rell | 17 ¶

dependent on Λ under the force of the η in the first half of the verse || Τητητη μαχαθ(ε)ι or μαχατι, the latter in the B texts and Λ in ch. 13, and in AΘ here (but *machit* Λ is apparently corrupt, possibly a conflate; see further on); here B (but not Ε) reads μαχει which I take to be a corruption from μαχθι=Τητητη. This B reading is introduced in the K texts (except Λ; unless *machit* is a conflate of *machati* and *machi*) as a parallel (doublet); further below (22/23) where the clause is repeated (perhaps from the margin of the archetype; then inserted in the wrong place as so often with marginal notes) the spelling is ναχθι in Kr, μαχω in Λ, ναθι in iz, but ναχθι UF exactly as is read in υ here); of course, ν stands for μ | 6 Note how the manuscripts divide in an arbitrary fashion on the question of number | εως Α and sub ast G<sup>¶</sup> (so Lagarde's codex; there is no reason why the obelus should be

K 165b	20	<i>οὐς ανει[λεν ἵς]</i>	XII
		<i>και οι νιο[ι ἵλ ἵ]</i>	
		<i>τω περα[ν του ι-]</i>	
		<i>ορδανου [και της]</i>	
		<i>ναχοι· κ[αι του]</i>	
166a		<i>[ημισο]ν γαλααδ</i>	
		<i>[παρα θα]λασσαν</i>	
		<i>[απο βα]αλγαδ εν</i>	
		<i>[τω πε]διω του</i>	
	5	<i>[λιβαν]ου· και εως</i>	

23–166a, 9 και — ευρα]>s | 23 της Kro] εν Ա | 24 ναχοi Kr] ναχի o: macho Ա  
24 —

166a 1 τον ημισους] το ημισιν Ա | 1 ημισους o | 2 παραθαλασσεος o | 3 απο  
βαλγαδ Kro] balladon Ա | 5 και KԱ]>ro | 7 [χελεχ Kro] chelga Ա | 8/9 ση-

υρz : ρονβιր ltfi | και]>z | 12 ¶ 1 | 22 τον]>z | 23 της]>f | 24 ναχοi] ναթi iz:  
ναχθi rell

166a βαλγαδ u<sup>1</sup> ltfz] βαλγαδ u\*: γαλααδ i | 4 τον]>f | 6 τον 1º]>UF |

BhAΘG | 19 των αμορραιων BԷfh rell] της γης Տ | 20 հս sup ras A<sup>87</sup> (μωσης  
A<sup>\*fort</sup>) | 23 —

166a 1 και — γαλααδ]>omn | 2 θαλασσαν] prm την A | 3 απο]>omn |  
βαλγαδ ΘԼGՏ (ՔՆՆՆ) | βαλγαδ A : βալացա B : γալաադ h |  
εν B rell] εωs h<sup>2</sup> | 4 τω ΑΘԼG]>B | 4/5 τον λιβανոv B<sup>a</sup>ԷhΑΘԼGՏ] λιβան

adopted with Maes, the word not being found in the *κοινη* texts), hence Ա<sup>o</sup> must have read Ե, an error due to the aberration of the eye to the above || 7 K shows that εռեβառ with one σ is the correct spelling. ε=— 8 τοντους the K texts (all except Ա) resumptive | 9 Note condensation in z | 10 The plural should be restored also in Kr | 13 The second ԵՐԵՎԵՆ only in Origen | κληρω all the K texts and AΘ is certainly to be rejected in favor of κληρονομia B rell; κληρօs = ԵՐԵՎԵՆ, and κληρոնոմia = ԵՐԵՎԵՆ | 14/15 ԵՐԵՎԵՆ, ԵՐԵՆ, Ծ did not express the gentilic | 16 ημισιν is not miswritten for ημισει; the difference is grammatical, see Helbing, 51 | 19 ԵՐԵՎԵՆ only in Տ; all the other texts express ԵՐԵՎԵՆ

166a 3 απο was wanting in Ծ; apparently Ե was missing in Ա<sup>o</sup>; for the translator's exegesis comp. note on 161b, 24/25 Restore βαλγαδ everywhere; γαλααδ h (comp. γαլացա i) for βալաաd, see above on 164b, 21/23; βալլաածան Ա is gen. plur. of βալլաած, comp. βալացա B=βալգած 5 και

K 166a

	[τον ορ]ον τον
	[χελ]εχ' αναβαι-
	[νοντ]ων εις ση-
	[ειρα·] και εδωκε
10	[αυτη]ν ισ ταις φυ-
	[λαις ι]ηλ' κληρο-
	[νομε]ιν κατα
	[κληρ]ον αυτων
	[εν τω] ορι· και εν
15	[τω πε]διω· και
	[εν αρ]αβα· και ε

XII

8

[ειρα] K] σεειρα γ: σεηρα ο: seir Ɉ | 9 η γ | εδωκε ο | 10 [αυτη]ν KrɈ] αυτους  
ο τοις ο | 11 -λης ο | 11/12 κληρο[γομει]ν Kro Ɉ] κληρονομιαν s | 13 [κληρ' ον  
Kr Ɉ] κληρων s: κληρονομιαν ο | 14 ορι K] ορει R | 15/21 και—πεδιω>s | 16 [εν]

7 [χελ]εχ fz ]χελλεχ lpt: χελλεμ u: χαλεχ i | 8/9 σειρα UF | 11/12 κληρονομιαν

B\*vid 6 τον 1°>ΑΘ | τον 2° ΑΘΛΑΓ]>Bh | [χελ]εχ ] χελχα B : χελκα h :  
χαλεκ (s. χαλεχ) Φ<sup>th</sup> : αλοκ ΑΘΛΑΓ : ϕελχεχ | 8/9 εις σηειρα εις σεειρα ΑΘG:  
εις σηειρ BΕ: σηειρ h : ασσεειρ Λ : ϕελχεχ | 10 αυτην hΕΑΘΛ] αυτον BGΣ |  
11/12 κληρο[γομει]ν Bh] κληρονομιαν rell | κατα [κληρ] ον αυτων B rell]

which ro alone omit was certainly present in the archetype of KroɈ ||  
7 ρ̄χελεχ Origen wrote ααλακ or αλακ (without the Hebrew article) (hence  
ΑΘ), read in ΛΓΑΘ αλακ for αλοκ, comp. 11:17 αλακ Α ααλακ ΓΔΘ; Σ, on  
the other hand, wrote (a)χελκ or (a)χελεκ=ρ̄χελεχ(εχ), comp. a' μεριζοντος:  
11:17 αχελ (αχαλ) BΕHRUF with final κ dropped in front of και, here χελκα  
hɈ (Ɉ with γ in the place of κ) and (with κ assimilated to χ) χελχα B, a in  
either case dittographed (the next word begins in a), χελεχ rofz (χελλεχ lpt  
with faulty doubling, still more corrupt χελλεμ u), χαλεχ i comp. χαλεκ Φ<sup>th</sup>  
| 8 ασ- Λ=ες for εις; the word is missing in h | 8/9 While BΕhɈ comp. Σ  
correctly ignore the locative element already rendered εις, the other texts  
include εις, pleonastically in the transliteration; η, of course, should be  
restored everywhere | 10 αυτην refers back to ρ̄χελεχ; αυτον clearly an error  
in spite of the variant reading there, since the plural is used for the latter  
in Greek || 11/12 KroɈ go with Bh | 1B κληρονομια ο deviates from its  
archetype and is certainly wrong, even though κληρον is an inadequate ren-  
dering of ρ̄χελεχ (a' σ' διαιρεσις) | 16 There is room in K for εν, though

K 166a	[ασηδ]ωθ· και ἐ [τη ερη]μω· και [νοτω]· και [εν] 20 [ναγε]β· και εν τω [πεδι]ω τον χετ- [ταιον] και τον α- [μορρα]ιον και το [χανα]ναιον· και 25 [τον φ]εραιξεον· και τον [εναιον] και τον ιεβονσαι-
166b	XII

Κ?॥]>ρο | 17 [ασηδ'ωθ Κ] ασηδωθ ρ: ασωθ ο: eseboν ॥ | και]>ο | 18/19 και  
[νωτω] Kro]>॥ | 19 νωτω ο | 20 [γαχεβ Κ] naχeb ॥ : αγεβ ο: αγεν ρ |  
20/21 και—πεδιων Kro]>॥ | 21-166b, 4 των χετταων· και των αμορραιων· και  
των χιανεων· και των φερεζεων· και των ευιων· των iεβονσιων· και των γεργε-  
σιων ο | 25 φερεζαιον ρ | 24—

166b 1 καὶ—εναιον] > s 3/4 καὶ τον γεργεσαιον] > L ¶ r 5 και KR] > L |

UF | 18/19 και νοτω ] (γη z) τη προς νοτον UF | 20 [ιαγε]β lpt] αγεβ ufi: ιαγεθ z | 21 πεδιω] + και εν αραβι και εν αστηδωθ i | 21—166b, 4 τον χαναναιον και τον χετταιον· και τον αμορραιον και τον καναναιον· και τον φερεζαιον και τον εναιον· και τον γεργεσαιον και τον ιεβουσαιον [[τον χαναναιον]>i | και 1°-5°]> fz και τον γεργεσαιον και τον ιεβουσαιον]>iz και 6°, 7°>f]]

κατεκληρονομησεν αυτούς Ε 17 αυσηδωθ Β rell] μηδωθ Α | 18/19 και νοτω (cf. Σ<sup>η</sup> α' σ' [ταῦτα]) ]>omn | 19/20 εν ναγεβ G : ~~ταῦτα~~ Σ (Λ=19 om και — χετταυον, sed cf. 108, νεγεβ 108. Compl.): εναγεβ ΑΘ: ναγεβ ΒΕ | και εν ναγεβ] καφιατεβ h | 20/21 και εν τω πεδιω Σ sub ≈]>B rell

166b 1, 2 εναιον, ιεβουσαιον] >Ε 3/4 και τον γεργεσαιον] >οmn | 4 τον

ro omit it || 17 ασηδωθ See above on 165a, 12/13 εετεβων Λ an error  
 18/19 και νοτω from a' σ' (according to §<sup>m</sup>) anticipates και εν ναγεβ, a  
 doublet peculiar to the K texts (all except Λ) || 20 For the corruptions of  
 ναγεβ see above on 164b, 18. καφιατεβ h the three words run together with  
 corruptions || 20/21 και εν τω πεδιω Krouf is found also in § sub ast; either  
 repeated from above, hence i goes on still further; or, which is more likely,  
 read και εν τη πεδινη | ~~πεδινη~~, see above on 161b, 22 || 21 —

166b 4 *uf* deviate from the order found in all the others (which is that of **W<sup>m</sup>**) in that they place **W<sup>m</sup>** at the head of the list; nevertheless it is

K 166b	ον και τον γερ-	XII
	γεσαιον ὑπον βα-	9
5	Σιλεα ιεριχω και	
	τον βασιλεα της	
	γαι· ἡ εστιν πλη-	
7	σιον βαιθηλ <sup>10</sup> και	10

7 γαι KR] geth ℙ | εστι s | 8 βαιθηλ Krs] βεθηλ ο ℙ | και KR]>ℙ | 9 των s |

166b 4 τον z] prm και ufi | 8 βεθηλ i | 10 τον βασιλεα]>f | 14 λαχης u |

prm και Blh E | post nomina oppidorum Λ et sub ≈ G Š add εια | 8 βαιθηλ]

repeated once more (in the form of *καραραος*) in the place which belongs to it || 3/4 και τον γεργεσαιον peculiar to the K recension (all except ℙ; iz, however, excise also και τον ιερονσαιον; note the inverted order in UF); comp. Maes: "Monet hic Syrus in nonnullis libris post τον ιερονσαιον adscriptum fuisse και τον γεργεσαιον, sed hoc in Hebraeo non habetur" || 4 και BhEufi an inferior reading, induced by the sequel || 5 ff. Origen alone added sub ast εια after each city name || The codices escape the tedious repetition of και τον βασιλεα with each new name in a variety of ways; some begin condensing the text at an earlier, some at a later stage. It is safe to say that these contractions do not go back to G. As for B, its archetype evidently had και in each instance (see below); moreover, βασιλεα was written compendiously βα (see below) || 10/11 βασιλεα χεβρων dropped out in G through carelessness; the total was not affected, because G erroneously treated χερμελ vs. 22 as the name of a city || 12 ℙ alone reproduces רְבָנִים; all the others presuppose רְבָנִית or רְבָנִיָּה or (if ov stands for ω) רְבָנָה || 15 נְגַנֵּת, introduced by Origen into his text as εγλων (hence AΘ and also UF) in the place of the *kouη* reading (as preserved in BhEℙ) αιλαρ; the latter apparently meant to Origen a hopelessly corrupt form which he could in no wise admit. Critically handled, αιλαρ is equivalent to αιγλαμ (the spirantized γ omitted; comp. 17:3 *ela* ℙ and γ in εγλα sup ras B?) = αιγλαν=εγλαν. ℙ which kept the *kouη* form added βασιλεα *gongola*; whatever the γ (g) may stand for, ογγολα is manifestly a corruption from εγγελα (comp. εγγελα Compl.=נְגַנֵּת Jerem. 31 (78): 34; corrupted in the codices as αγγελαι(ν, σ)=εγγελαι=εγγελαν. s likewise adds: και εγλωμ; but in the place of the *kouη* form, it reads with Kro οδολ(λ)αι. Here reveals itself a substantial difference between Origen and the recension embodied in KR. A concordance of all the passages in which the name נְגַנֵּת occurs in Joshua shows that, though the three gave a form corresponding to the

K 166b	<i>τον βασιλεα ἰλῆμ'</i>	XII
10	<i>και τον βασιλεα</i>	
	<i>χεβρων· <sup>11</sup>και τοῦ</i>	11
	<i>βασιλεα ιεριμονθ·</i>	
	<i>και τον βασιλεα</i>	
	<i>λαχεις· <sup>12</sup>και τον</i>	12
15	<i>βασιλεα οδολαμ'</i>	

10 και KR]>¶ | τον βασιλεα Kro¶]>s | 11 και KR]>¶ | τον]>ro | 11/12  
τον βασιλεα]>s | 12 ιεριμονθ Ks] ειριμονθ ro: ειριμονθ ¶ | 13 και KR]>¶ | τον]  
>ro | τον βασιλεα]>s | 14 και]>¶ τον]>ro | 14/15 τον βασιλεα]>s | 15 οδο-

15 οδολαμ] αιγλωμ UF: + και τον ειριμονθ iz | 16 τον βασιλεα]>fi | 17 γαζερ]

γεθηλ A | και]>omn | 9 τον]>omn | 10 και τον]>omn | 10/11 βασιλεα  
χεβρων]>G | 11 και τον]>omn | ιεριμονθ] ειριμονθ A : ιαρημονθ E cf. iarimuth  
Euseb <sup>Hier</sup> | 13, 14 και τον]>omn | 15 οδολαμ] αιλαμ BhE : εγλωμ AG:

Hebrew (comp. for 10:5 *a' σ' θ'* 85<sup>m</sup> et sine nomine 58<sup>m</sup>; for vs. 23 *a' σ'*, for vss. 34 and 37 *σ' §<sup>m</sup>*; read, of course, everywhere *εγλωμ*), Origen conservatively retained the G reading *οδολλαμ*: that is to say, if G§ may be taken to represent the Hexapla (or Tetrapla, comp. the note in § at the end of the book). AΘ naturally followed Origen (in 10:37 there is an omission in Θ; comp. a similar omission in f). A doubt, however, may be raised as to what Origen really introduced in his text on the ground of the marginal note in 85 on 10:34 according to which both *o'* and *a'* read *αιγλωμ*. This reading is extant in 15 (*αιγλων*). 64. Ald. (*αιγλων*); and so also in vss. 5. 23; while in vs. 3 *αιγλωμ* is found in the text of 58. It may therefore be argued that in one form of his recension (possibly the Tetrapla) Origen was emboldened to introduce the correction. Observe that in vs. 33 where 85 vindicates for *o'* the reading *οραμ* we find *ωραμ* (the better spelling) in 64. Ald. (comp. *αραμ* 58 and the still more corrupt reading *אַרְאֵם* of §). The entire subject, however, cannot be prosecuted here at length. So much is certain that, when Origen was forced to supply an omission, he unhesitatingly took over from his source the Hebrew form of the place-name; so in 10:36 ✽ *απο εγλωμ*: G§, sine notis Λ (with the form *εγλων* in 19. Compl.). Whereas 58 presents the doublet *απο αιγλωμ οδολλαμ*, it is interesting to observe that in hE<sup>cgruf</sup> the addition reads *απο οδολλαμ*. Hence the other recension, while adopting the same plan as did Origen with reference to supplying suppositious lacunae in the current text, nevertheless held itself to the tenor of G, a critical procedure which must excite admiration. AΘ, while accepting Origen's corrections, do not follow him in admitting asterisked additions.

K 166b

*καὶ τὸν βασιλεὰ  
γαζέρ·<sup>13</sup> καὶ τὸν  
βασιλεῖα δαβεῖρ·  
καὶ τὸν βασιλεά*

XII

13

λαμ [Ks] οδολλαμ γο : + και εγλωμ s : *gongola Π | βασιλεα*] prm regem aelam Π | 16 και]>Π | τον]>γο | τον βασιλεα]>s | 17 και]>Π | τον]>γο | 17/18 τον βασιλεα]>s | 18 δαβειρ Krs] δαβηρ o | 19 και]>Π | τον βασιλεα]>s | 20 γεσσειρ

αζηρ ufi: αζηρ z | 18-22 ordo oppidorum KlptF] γεσειρ. ερμα, αραδ. δαβειρ u: omn inserunt βαιθηλ post αραδ | 18 δαβειρ] δαβειρ ulf: δαβειρ ptiz

εγλων ΘΛΣ | 16, 17, 19 και τον]>omn | 20 γεσσειρ] ασει B : ταει h : *gīsīn* Σ :

The K recension is thus true to its canon in reading in the present passage οδολλαμ. On the basis of the *κοινη* reading and its casual correction in Origen the two names are identified in 58<sup>m</sup> on 10:37: η οδολλαμ λεγεται και αιγλωμ. There remains the passage 15:39 where again the *κοινη* reading seemed hopelessly corrupt to Origen who therefore introduced the Hebrew form; he was not followed by the other recension. The introduction of οδολλαμ in 12:12 on the part of the K texts necessitated its excision from vs. 15; naturally those texts which read in the former place αιλαμ or εγλων kept οδολλαμ in the latter. The total XXIX of Σ (BhΣΠ) remained unaffected in γο by the addition of βαιθηλ in vs. 16 in accordance with Π<sup>m</sup>. In ufi, the retention of οδολλαμ by the side of αιγλωμ together with the addition of βαιθηλ and the duplication of vs. 22b (to κοδμαν comp. κορμαν γοΠ is prefixed the Hexaplar form ικοναμ) increases the number by three; hence λβ' u, for which F faultily have ιβ' (comp., however, 24:12 all texts except AΣ which read *two* with Π<sup>m</sup> and h which has *twenty-nine!*). Origen naturally counted XXXI with Π<sup>m</sup>; though the representatives of his recension are not in agreement with one another in vss. 18b, 19a, 20a, if we consult AΘ we may be reasonably certain that Origen wrote λεσαρων. μιδων. ασωρ. σαμρων μαρων. AΘ both count XXIX, i.e. they reproduce the *κοινη* reading, though A introduces a supernumerary φασγα after σαμρων, and Θ inserts βαιθηλ and λεπαρω (read λεσαρω) and treats μιδρω in 20a as a separate locality. Π<sup>g</sup> apparently wrote XXIX; the number was reduced by the omission of βαιθηλ and the contraction of vs. 18 (where Π<sup>g</sup> omitted the second γο); γογογο was then correctly understood by the translator after the analogy of γογογο 22b, γογογο 23a, γογογο—thus Π<sup>g</sup> read for γογογο Π<sup>m</sup>—23b: Σ wrote εφει (or αφει) της σαρων: the corruptions in BhΣLrouF may be readily explained: B, aside from the change of ε to ο, omitted one σ by haplography; in its archetype σαρων was written σαρο̄,

K 166b	20	$\gamma\epsilon\sigma\sigma\epsilon\iota\rho^{\circ}\cdot$ <sup>14</sup> και βασι-	14 XII
		λεα ερμα· και βα-	
		σιλεα αραδ· <sup>15a</sup> και βα-	15a
		σιλεα λομνα· <sup>16</sup> και βα-	16
		σιλεα μακηδα·	

K] γεσειρ rs: γεσηρ o: γαζειρ  $\mathfrak{L}$  | και] >  $\mathfrak{L}$  | 20/21 βασιλεα] > s | 21 ερμα Kr  $\mathfrak{L}$  | ερμαν ro | και] > o  $\mathfrak{L}$  | 21/22 βασιλεα] > s | 22 αραδ Kr] αραδ  $\mathfrak{L}$  | και] > ro  $\mathfrak{L}$  | 22/23 βασιλεα] > s | 23 λομνα K] λοβνα ro: λεμνα  $\mathfrak{L}$  : + βασιλεα οδολλα  $\mathfrak{L}$  | και] > ro  $\mathfrak{L}$  | 23/24 βασιλεα] > s | 24 μακηδα Krs] μακιδα o: mageda  $\mathfrak{L}$

20 γεσειρ] γεσιρ τιz: γασηρ f | 22 αραδ] αραδ u | 23 λοβνα | inter λοβνα et μακηδα inserunt οδολλαμ (οδολλαμ f)

γαδερ ΑΘΛG $\mathfrak{S}$  | και] > omn | 21 ερμα] ερμαθ Bh $\mathfrak{E}$  | και] > omn | 22 αραδ] αραθ βασιλεα αραθ B: αραε β. αραθi h: αραθ  $\mathfrak{E}$ : αδερ ΑΘΛG $\mathfrak{S}$  | και] > omn | 23 λομνα λεμνα  $\mathfrak{E}$ : λεβνα BΘΛG $\mathfrak{S}$ : λεβμνα A: + β. οδολλαμ ΛG $\mathfrak{S}$ : + β. οδ. β. βαιθηλ Θ | και] > omn | 24 μακηδα ΑΘΛG $\mathfrak{S}$  ηλαδ B: αηλαδ h: ηδαχ  $\mathfrak{E}$

the sign of abbreviation was then overlooked; on the other hand, the initial κ of the following και—the archetype apparently read και βασιλεα—was dittographed; h has σαρωθ, as frequently with ώ; in rouf the τ of της became γ, and in ro the initial a was lost through haplography; in both the κ of αφεκ became γ pronounced ν before the following γ, hence the ν of UF; αφεεκαρρους  $\mathfrak{L}$  shows a dittographed ε, της is ignored, ρ doubled, ω rounded to ον, and θ (misread σ) as in h); on the other hand, the omission of 19a (בְּרִירָה 20a; see above on 161b, 10) was offset by the breaking up of 20a into two ( $\mathfrak{L}^s$  read בְּרִירָה בְּרִירָה) || 17 UF stand with their αξηρ alone || 18–22 u stands alone with its order || 20 Correct ται h to γαι and that (comp. B and  $\mathfrak{E}$ ) to γασει=γασειρ comp. γαζειρ  $\mathfrak{L}$  and γε(σ)σειρ K texts. In all probability,  $\mathfrak{E}$  wrote γαδηρ=גָּדֵר for גָּדֵר  $\mathfrak{L}^m$  reproduced in Origen (and AΘ) || 21 ερμαθ of the B texts with archaic fem. ending נ= || 22 Bh clearly represent a doublet, which is proved not only by the omission of the first in  $\mathfrak{E}$ , but principally by the fact that the count of XXIX is not affected. αραθ (corrupted in h to αραε)=εραδ (ε for —) and αραθ (corrupted in h to αραθi)=αραδ are clearly parallels; perhaps the former is genuine || αραδ  $\mathfrak{L}$  with a dittographed after βασιλεα || αδερ Origen quite unlikely, unless  $\mathfrak{L}^o$  read גָּדֵר; it may have arisen through assimilation to γαδερ || 23 On λεβνα and variants see above on 161a, 2. Through the insertion of βαιθηλ in the wrong place, the order in vss. 15 f is shifted in UF. Θ, not A, introduces βαιθηλ in front of μακηδα || 24  $\mathfrak{E}$  wrote

K 167a

7 Και τοις ημισεσι  
 φυλης μανασση  
 εδωκεν μωνσης  
 εν τη βασαν· και  
 5 τοις ημισεσιν ε-  
 δωκεν ις· μετα  
 των αδελφων  
 αυτων εν τω πε-  
 ραν του ιορδανου  
 10 παρα θαλασσαν· και

7 XXII

R<sup>L</sup> 167a 1 ¶ r | τοις ημισεσι KR] τω ημισει Λ | 2 φυλης KροΛ] +  
 νιων s | μανασση Krs] μαννασση oΛ | 3 εδωκεν Ks] εδωκε ro | μωνσης Ks  
 Λ] μωσης r: ις o | 4 εν τη Kρo Λ] την s | 4-6 και—ις KrsΛ]>o | 5 τοις  
 ημισεσιν Krs] τω ημισει Λ | 8-10 εν—θαλασσαν KrsΛ]>o | 11/12 απεστειλεν

ul(p)TF 167a 1-4 και—βασαν]>F (sed φυλης μανασση f superser) | 1 ημισεσι

BΘhΑΘΛ 167a 1 ¶ΑΘ | τοις ημισεσι ΘΛ] τοις ημισει A : τω ημισει B : τω ημισυ  
 h | 3 μωνσης B rell] ις Λ | 4 τη sup ras 3 circ litt A<sup>b?</sup> | βασαν ΕΑΘΣ]  
 βασαν(ε)ιτιδι BΗΛ | 5 τοις ημισεσιν ΘΛ] τοις ημισιν A : τω ημισει B : τω  
 ημισιν h | 8/9 εν τω περαν του ιορδανου BΗΕΘ] παρα τον ιορδανην Λ : > ΑΣ |

μακηδαθ: *μα* was lost after *βα* (as *βασιλεα* was written compendiously), *κ* was lost through haplography in another ancestor which omitted *βασιλεα* and read in its source *κι* (= *και*) *κηδαθ*; what remained became *ηλαδ* (spirantic δ in B) and, with *α* of *βασιλεα* ditto graphed, *αηλαδ* in h; on the other hand, *ηδαθ* was misread (*χ* for λ=δ=θ) as *ηδαχ* in Ε.

167a 1-4 Omission through homoioareton or condensation in F (but note the trace in f superser); a similar condensation in o (see the variants 3, 4-6, 8-10) which inconsistently retains εν τη βασαν || 1 The plural all except BΗΛ; ημισει A probably an error, comp. ημισιν A in l. 5 which is certainly an error; hu refrain from declining; similarly l. 5 || 3 ις Λ is an error as it is in o, though there the error is coupled with condensation || 4 BΗ followed by Λ Grecize the name; the K recension and Origen (the latter followed by ΑΘ) have the Hebrew form || 8-10 The K texts as well as the B recension present the full Hebrew text; there is no reason to assume that Origen had anything different; Σ (followed by A, but not by Θ) omits the first part, Λ the second (hence παρα τον ιορδανην for εν τω περαν του ιορδανου) || 11/12 The form minus the εξ- is peculiar to Kρo || 12, 13 o con-

K 167a

ηνικα απεστει-  
 λεν αυτους ισ εις  
 τους οικους αυ-  
 των· ηυλογη-  
 15 σεν αυτους <sup>λε-</sup>  
 γων· εν χρημα-

XXII

8

K] απεστιλεν γ: απεστειλε ο: εξαπεστειλεν s: dimisit **¶** | 12 αυτους Krs<sup>¶</sup>]>o | 13 οικους Krs<sup>¶</sup>]>o | 14 ηυλογη- K] ευλογη- r | 16/17 εν] cum **¶** χρεμασιν

Ipt] ημισυ u | 5 ημισεσιν ] ημισυ u | 10 ¶ | 11 εξαπεστειλεν ultF | 14 ηυλογη-]

10 παρα θαλασσαν B rell] κατα θαλασσαν h : >Λ | ¶ B<sup>vivid</sup>hΑΘ | 11/12 εξαπεστειλεν omn | 14/15 ηυλογησεν] και ευλογησεν omn | 15/16 λεγων ΑΘ]

denses || 14 The omission of *kai* in Krs<sup>¶</sup> makes better Greek || The temporal augment with *εν-* only in K, see Helbing, 75 || 15 ff. In **¶** vs. 8 apparently read: **רְבִים שֶׁבּוּ אֶל אֲהָלִידָם וּמִקְנֵה רַב נָאָד וּבְכָךְ וּזְהָבָה** (גִּדְעֹנָה). On which I have placed in parentheses see on ll. 22/23. The principal deviation from **¶** consists in the reading **שֶׁבּוּ** (minus the vowel letter) which taken as a perfect (בְּשָׁבָע) entrained the pointing **הַלְּקָעָה** or **הַלְּקָעָה** and the change of the suffixes from the second to third person as well as the excision of **אֲנָצִיעַן**. A less important difference was the dropping of the preposition in front of **בְּקָנָה** and the following nouns which caused the translator to place the caesura at **בְּקָנָה**. Such is the text and exegesis underlying Bh. A crude approachment to **¶** constitutes the introduction at the head in **¶** of *kai επε προς αυτους*, the rest remaining as it is in Bh. Not less mechanical was Origen's procedure who left the text of the *κοινη* essentially intact except that he inserted after the first *kai* the words *επε προς αυτους λεγων* (Lagarde follows Maes in placing *προς αυτους* alone sub ast; his Syriac MS reads: **عَنْ أَنْتَ مُخْرِجٌ**; neither is correct; for if we follow the lead of AΘ which retain *λεγων* and omit *kai* we should have to place *kai επε προς αυτους* sub ast; if, on the other hand, B is our guide then *επε προς αυτους λεγων* should be put sub ast; the decision rests with the determination of the exact relation of AΘ to Origen into which question I am not in a position to go beneath the surface at the present writing); if he at all connected any sense with the text thus established (and certainly AΘ must have wrested some sort of meaning from the text as read by them), he took as the subject of the two verbs not the half-tribe of Manasseh, but Reuben and Gad (the 'presumable subject of *επορευθησαν* in vs. 6). Accordingly, in

K 167a

σιν πολλοῖς ανα-  
 λυεται εἰς τοὺς  
 οἰκους υμῶν  
 20 καὶ εν κτηνεσī  
 πολλοῖς σφοδρα·  
 καὶ αργυριον καὶ  
 χρυσιον· καὶ σι-  
 δηρον καὶ χαλκοῦ.

XXII

Kr] χρημαστι s: χριμαστι o\* | 17 πολλοῖς Kr] πολλαὶ o: πολλῆς o<sup>1</sup> | 18 -λυεται Ko] -λυετε rs | 17/18 αναλυετε Kr] ite ℗ | 20 εν κτηνεσιν K] εν κτηνεσι R: κτηνη ℗ | 21 πολλοῖς Kr] πολλα ℗ | 22 και Kr] > ℗ | 24 και χαλκον Kr] > ℗

εὐλογη̄ : prm και ltF | 20 κτηνεσī ] κτημασι u | 22-

και Bh : prm και ειπε προς αυτοὺς ℗ | 17/18 αναλυεται] απηλθοσαν ΒΑΔ : απηλθον Θ : εισηλθον h: 'ataqū ℗ ; ℗ | 19 υμων ℗] αντον B rell | 20/21 εν κτηνεσī πολλοῖς ℑ] και κτηνη πολλα B rell | 21 σφοδρα] >h | 22/23 και σιδηρον και χαλκοῦ] > ℑ ℗ : και σιδηρον Bh : >AΘ : sub ≈ ℗

dismissing Manasseh, Joshua informs them that Reuben and Gad were gone already and that it therefore was now their part to go likewise. This bit of harmonistic exegesis is on a line with that of Rashi who naturally was bound by the received text to introduce a minor modification. The K texts which with AΘ retain λεγων go a step further in assimilating the text to ℙ<sup>m</sup>, though they diverge in details: KRUF introduce the imperative and the second person of the pronoun in the first half of the verse (*αναλυετε* characteristic of this recension; it certainly did not come from σ' who wrote ~~αναλυεται~~ according to ℙ<sup>m</sup>), while they leave the remainder substantially the same as in B (except that the preposition is restored in front of **נִזְרָע**; vfi prefix και in front of διελοντο so as explicitly to dissociate the second half from the first; z left out και as it so often does); ℗, on the other hand, goes on with the imperative and the second person of the pronoun in the second half of the verse as well, but introduces in addition the κουη form at the end in the reading of Ufi | 17/18 ite ℗ does not appear to reproduce *αναλυετε* but probably *απελθετε* | 19 ~~מִצְרַיִם~~? ℗ is probably an error for ~~מִצְרַיִם~~; | 20 κτημασι u seems to have preserved the original Greek, though etymologically the Hebrew might be rendered κτηνη | ℗ 22/23 places και χαλκον και σιδηρον sub ast; this accords well enough with AΘ which omit the entire phrase; but Bh have at least και σιδηρον which reading is shared by ℗; the other K texts go with Origen | 22 ff. z condenses

K 167b

καὶ ιμα[ τισμον]      XXII  
 πολυν δ[ιειλον-]  
 το· πασα[ ν την]  
 προνομ[ην των]  
 5 εχθρων [αντων]  
 μετα τω[ ν αδελ-]  
 φων αν[ των :]  
<sup>9</sup>Και επορ[ ευθησα]  
 οι νιοι ρο[ νβην]  
 10 και οι νιο[ι γαδ']  
 και το ημ[ισν φν-]  
 λης νιων [μανασ-]  
 ση· απο τ[ων νι-]  
 ων ιηλ' εν[ σηλω]

XXII

9

167b 2 πολυν Ko] πολλυν rs: + σφοδρα s | 3/4 διειλον]το Kr] διηλοντο  
 (per compendium) o: διειλαντο s: dividetis Λ | 3/4 πασαν την] προνομην] Kr]  
 την προνομην πασαν r: την προνομην (προνομην o\*) πασαν o: την προνομην s: de  
 praeda Λ | 5 [αντων] Kr] νιων Λ | 7 αν[των] Kr] νιων Λ : + και διειλοντο την  
 προνομην μετα των αδελφων αντων Λ | 8 ¶ r | 9, 10 οε] >ο | 11 τω r | 12 νιων  
 Kr s Λ] >ο | 12/13 [μανασση Kr] μανναση Λ | 14 εν Kr] εκ RΛ | [σηλω] Kr]

167b 2 και— πολυν (σφοδρα) ] > z | 2 πολυν + σφοδρα | 2/3  
 διειλοντο] prm και υfi | 3/4 πασαν την προνομην] > 6/7 iz | 8 ¶ ul | 9  
 ρονβιν lt : ρονβ(ε)ιμι υf | 9-13 οι—μανασση] ουτοι z | 14 εν i] εκ rell | 16 τη]

167b 2 πολυν] + σφοδρα ΕΑΘΛΣ | 2/3 διειλοντο h] διειλαντο B rell | 3  
 πασαν] > omn | 5 αντων ΕΑΘΛ : sub ※ Σ: > Bh | 8 ¶ hΑΘ | και] prm και  
 απεστρεψαν ΕΛ et sub ※ Σ | 11 ημισει h | 12 νιων B] > hΕΛΘΛΣ | 14 εν

167b 2 σφοδρα omitted by Bh Kro Λ was apparently missing in Σ ||  
 2/3 διειλαντο is the vulgar form; Kro as well as h have the classical aorist ||  
 3 πασαν which is wanting in Ηm only in Krouf | 5 αντων was omitted by Σ,  
 the article as so often doing service for the pronoun | 6/7 iz condense ||  
 7 Origen alone added και απεστρεψαν sub ast; from him it penetrated into Ε  
 || 9-13 z condenses || 9, 10 o omits the article as elsewhere often || 12 νιων  
 B and the K texts except o which merely condenses, not in Ηm | 14 εν Σ  
 probably read ηλεψη, a shortened relative clause + σηλωμ hs Λ = σηλων  
 comp. μαγεδδων for μαγεδδω (comp. ηλεψη and Lagarde, Übersicht, 187) |

K 167b	15	<i>εκ γης χα[ νααν ]</i>	XXII
		<i>απελθειν [ εις τη̄ ]</i>	
		<i>γαλααδ' ε[ ις γην ]</i>	
		<i>κατασχε[ σεως ]</i>	
		<i>αυτων· [ ην κα- ]</i>	
	20	<i>τεκληρο[ νομη- ]</i>	
		<i>σαν εν αν[ τη δι- ]</i>	
		<i>α προστα[ γματος ]</i>	
		<i>κū εν χει[ ρι μωνση· ]</i>	
168a		<i>[<sup>10</sup>και ηλθ]ον εις γα-</i>	10
		<i>[ λιλα ]θ' του ιορδα-</i>	
		<i>[ νου η ] εστιν εν</i>	
		<i>[ γη χα ]νααν και</i>	
	5	<i>[ ωκοδο ]μησαν οι ν-</i>	

σιλω ο: σιλωμ s: σιλωμ  $\mathfrak{L}$  | 17 γαλααδ Kro] prim τον s $\mathfrak{L}$  | 19/21 [κα]τε-  
κληρο[νομη]σαν K] εκληρονομησαν rs: εκληρονομησαν ο | 23 χειρι KR] manus  $\mathfrak{L}$   
μωση γο

168a 1/2 γα[λιλα]θ K] χαλιλαθ r: γαλιλαδ os: galilea  $\mathfrak{L}$  | 4 ¶ r | 5-9  
οι—μανασση]>s | 6, 7 ρουβην, γαδ Kro]  $\mathfrak{L}$  | 6 οι]>o | 7 τω r | 8 φυλης K $\mathfrak{L}$

γην | 19-23 ην — μωνση]>z | 19/20 εκληρονομησαν

168a 1 ¶ 1 | ηλθοσαν | 4-23 η—ιορδανον]>z | 6, 7 ρουβην, γαδ]  $\sim$  |

BhΕΔ $\mathfrak{S}$ ] εκ ΑΘ | σηλωμ h | 15 εκ γης ΕΑΘ] εν γη BhΛ $\mathfrak{S}$  | 16 τη̄ B] γην  
hΕ<sup>th</sup>ΑΛ $\mathfrak{S}$  : +γην Θ | 17 γαλααδ] prim τον Θ | 17/18 γην κατασχεσεως] τηην  
κατασχεσιν Ε | 19/20 εκληρονομησαν ομη | 21 εν αντη] αντην B rell :>A

168a 1 ¶ ΑΘ | ηλθον B rell] ηλθοσαν ΑΔ | 1/2 γαλιλαθ] γαλιλωθ ΑΘΛ  
( $\mathfrak{S}$   $\text{גִּלְגָּלָה}$ ) : γαλγαλα B : γαλααδ hΕ | 4 ¶ h A | 6, 7 ρουβην, γαδ

15  $\mathfrak{S}$  manifestly wrote εν γη; εκ γης is an inner-Greek variant (the stages are εγ γη, εκ γη, εκ γης) || 16 γην was written by  $\mathfrak{S}$  and then replaced by τηην; or  $\mathfrak{S}$  wrote τηην γην, γην then dropped out after τηην || 19-23 z condenses || 19/20 The compound only in K || 21 εν αντη the K recension in accordance with  $\mathfrak{L}^m$ ; A omits the 'ā'id as superfluous in Greek

168a 1 The vulgar form in UFΑΔ || 1/2  $\text{גִּלְגָּלָה}$   $\mathfrak{L}^m$  is reproduced exactly in ΑΘΛ (but  $\text{גִּלְגָּלָה}$   $\mathfrak{S}$ ); the singular of the K texts stamps it visibly as the name of a locality; in BhΕ $\mathfrak{L}$  the name is corrupted (assimilated to other names: Gilgal, Gilead, Galilee; the last not a bad guess).

K 168a

[ιοι ρου] βην και οι  
 [νιοι γ] αδ' και το  
 [ημισ] υ φυλης μα-  
 [νασσ] η· εκει βω-  
 10 [μον ε] πι του ιρ-  
 [δανο] υ· βωμον  
 [μεγα] ν τω ιδειν.  
 [11 και η] κουσαν οι υ-  
 [ιοι ιηλ'] λεγοντω-  
 15 [υ· ιδον] ωκοδομησα  
 [οι υιο] ι ρουβην και  
 [οι υιο] ι γαδ' και το  
 [ημισ] υ φυλης μα-  
 [νασσ] η βωμον ε-  
 20 [φ ορι] ων της χα-

XXII

11

+ νιων ρο | 8/9 μανναση **¶** | 11 βωμον Ks<sup>¶</sup>] > o | 12 τω ιδειν Kr] του ιδειν s: in conspectu domini **¶**: > o | 13 οι] > o | 14/15 λεγοντων Ksr<sup>1</sup>] λεγωντων r\* | 14–168b, 1 λεγοντων—ιηλ] > o | 16, 17 ρουβην, γαδ Krs] **¶** | 17 τω r | 18 φυλης] + νιων s | 18/19 μανναση **¶** | 19/20 ε[φ] Ks] επι r | 20 της K] γης rs

ρουβην lti: ρουβ(ε)ιμι uf | 9–11 βωμον — ιρδανον] > | 12 τω] τον | 13 ¶ 1 | 15 ωκοδομησαμεν u | 16, 17 ρουβην, γαδ] **¶** | ρουβην lti: ρουβ(ε)ιμι uf | 20 της]

AΘΛ<sup>¶</sup>] **¶** 11 τω] τον omn: prim επι B (>B<sup>ab</sup>) | 13 ¶ A | 14/15 λεγοντων] > **¶** | 15 ιδον] οι **¶** 16, 17 ρουβην, γαδ AΘΛ<sup>¶</sup>] **¶** Bh**¶** | 18 ημισει B<sup>b</sup>hA | 19/20 εφ οριων της] επι των οριων γης B\*: εφ οριων γης B<sup>a</sup>vid<sup>b</sup>

None of the recensions followed σ' in treating the word as a common noun. Observe the slight corruptions in r (χ for spirantic γ) and os (δ for spirantic θ) || 4–23 The omission in z may be due to homoioteleuton; but probably at the same time it serves the purpose of condensation || 5–9 s condenses || 6, 7 The Hebrew order in Kro and in Origen's recension with its dependents; so also 16/17 and 169a, 5–7 || 9–11 The omission in ufi due to homoioteleuton || 12 Inner-Greek variants || o condenses || **¶** paraphrastic? || 14 ff. In o the omission which is due to homoioteleuton serves at the same time the purpose of condensation || 18 νιων s an addition || 20 οριων of the three recensions (only h diverges) goes back to בּוֹל בְּרִיל **¶** in the place of בּוֹל **¶** ||

K 168a	[νααν] επι του γα-	XXII
	[λιλα]θ' του ιορ-	
	[δανου α]πο μερους	
168b	των νιων ιηλ.	
	<sup>12</sup> Και συνηθροισθη-	12
	σαν οι νιοι ιηλ' πα-	
	τες εις σηλω· ωσ-	
5	τε αναβηναι και	
	εκπολεμησαι	
	αυτους. <sup>13</sup> και απεσ-	13
	τειλαν οι νιοι ιηλ'	
	προς τους νιους	
10	ρουβην· και προς	
	τους νιους γαδ·.	

¶ | 21/22 γα[λιλα]θ Kr ¶] γαλιλαδ s | 23 [a]πο μερους K] επι μερους rs: in parte ¶

168b 2 ¶ r | συνηθροισθη-ο | 3/4 οι νιοι ιηλ παντες Kr] παντες οι νιοι ιηλ  
 ¶ : παντες ο | 4 εις Kro] ειν s | 4 σηλω Kr] σιλω ο: σηλωμ s ¶ | 4/5 ωστε  
 Ks] ωσται ο: ωτε r | 5 αναβηναι Kro] αναβειναι s | 8 οι superser ο | 10/11 προ-

γης | 23 απο] επι

168b 2 ¶] >ul | ; 4 εις] ειν i | 7 ¶ l | 8-14 οι—γαλιλαδ] προς αυτους iz |

ΦΑΘΛΣ : εν γη h | 21/22 τον γαλιλαθ]>Δ | γαλιλαθ] ΔΔΔΔΣ : γαλιλωθ ΑΘ:  
 γαλιλαδ BhΕ | 23 απο μερους] εν τω περαν omn

168b 1 των]>omn | 2 ¶ BhΑΘ | και] prm και ηκουσαν οι νιοι ιηλ ΕΔ et sub  
 ΗΣ | 3/4 οι νιοι ιηλ παντες] ~omn | 4 εις] ειν h | σηλωμ h | 5 αναβηναι  
 και] αναβηναι ΑΣ : αναβαντας Δ : αναβαντες B rell | 6/7 εκπολεμησαι αυτους]

της K is an error for γης | 21/22 See above on ll. 1/2 | 21-23 ΔΔ ΔΔΔΔΣ  
 Σ=εν τω γαλιλαθ επι comp. 15. 18. 64. 128 | 23 απο (or επι) μερους all the K  
 texts; comp. μερος=ΗΣ Exod. 32:15

168b 1 Origen's recension alone (thence into Ε) added sub ast και  
 ηκουσαν οι νιοι ιηλ; either the first three words of vs. 12 were missing in Ψε,  
 or were omitted by the translator, the clause being merely resumptive of  
 the identical clause at the head of vs. 11; comp. the analogous case 10:41  
 (161a, 18/19) | 3/4 ο condenses | None of the recensions express ΗΣ |  
 5/6 Note the paratactic construction in the K recension; the infinitive was  
 written also by Origen, but he subordinated the second infinitive thereto

K 168b

καὶ πρὸς τὸ ημισυ  
 φυλῆς μανασσῆ·  
 εἰς τὴν γαλααδ' τὸ  
 15 φίνεες· νιον ἐλε-  
 αξαρ' τους ιερεως  
<sup>14</sup> καὶ δεκα ανδρας  
 τῶν αρχοντων  
 τῶν μετ αυτου·  
 20 αρχων εἰς απο οι-  
 κους πατριας απο  
 πασων των φυλῶν  
 ἵνα· αρχοντες οικών

XXII

14

$\beta\eta\nu$ — $\nuiovs]$ >ο | 9–13  $\tauovs$ — $\muanaσση]$  αντον s | 10/11  $\piros$   $\tauovs$   $\nuiovs]$ > $\mathfrak{L}$  | 13  $\phiυlηs]$  +  $\nuiωn$  r |  $\muanaσση$   $\mathfrak{L}$  | 14  $\tauō$   $K\mathfrak{L}$ ] +  $\tau\varepsilon$  R | 15  $\phiiuees$   $\mathfrak{L}$  | 17 δεκα] i ro $\mathfrak{L}$  | 19  $\tauowv]$ >r | 19/20 μετ αυτου αρχων εις] αρχοντα ενα μετ αυτων  $\mathfrak{L}$  | 21 πατριας] prm et  $\mathfrak{L}$  | 20/21 απο οικου πατριας]>s | 23  $\bar{i}n\lambda$ ] prm  $\nuiωn$   $\mathfrak{L}$  | οικων] >o

ρονβιν lt:  $\rhoouβ(ε)im$  uſ | 13  $\phiυlηs$  ltf] +  $\nuiωn$  u | 14  $\tauηn]$  γην |  $\tauov]$ + $\tau\varepsilon$  | 16 -αξαρο i: +  $\nuioν$  ααρων ιερεως u<sup>t</sup>] αρχιερεως u<sup>mltF</sup> | 19  $\tauowv]$ > | 23  $\bar{i}n\lambda$ ] prm  $\nuiωn$  t

¬Α | 7 ΑΘ | 12 ημισυ hΑ |  $\tauο]$   $\tauovs$   $\nuiovs$  B | 14  $\tauηn]$  γην BhΕΑΘΞ :  $\tauηn$  γην Α |  $\tauō$  h] +  $\tau\varepsilon$  B rell | 16 -αξαρ] +  $\nuioν$  ααρων B. rell: +  $\nuioν$  ααρων h: sub  $\tau$  Σ | ιερεως ΕΑΛΞ] αρχιερεως ΒΑΘ | 17 ανδρας]>omn | 19  $\tauowv$  Α]> B rell (post αρχοντων x in Θ) | 20 αρχων] prm και Ε<sup>fn</sup> Α | 21 πατριας] + αντων Ε | 22  $\tauowv$  ΑΘΛ | 23 αρχοντες] prm ανδρες ΕΛΞ | οικων] οικου h

(so at least Σ and A; contrast ΘΛ which follow the B texts) | 8–14 iz condense | 9–13 s condenses | 10/11 Λ condenses | 12, 13 “the sons,” “of the sons,” Bru, not in  $\mathfrak{L}^m$  | 14 γην or  $\tauηn$  γην was apparently written by Σ |  $\tau\varepsilon$  is a Greek embellishment with which the translator may be credited | 16 The κουη addition which may go back to  $\gamma\gamma\gamma\alpha\gamma\gamma\gamma$   $\mathfrak{L}^g$  and which Origen placed sub obelo was excised by the K recension (and re-introduced in UF) | Σ apparently wrote αρχιερεως (B, followed by ΑΘ, also u<sup>mltF</sup>) which Origen and the K recension corrected into ιερεως (so also h) | 17 ανδρας peculiar to the K recension | 19  $\tauowv$  should be deleted | 20 There does not seem to be any good reason for the conjunction | 20/21 Omission through homoioteleuton in s | 23  $\nuiωn$ , as so frequently, an idle addition | ανδρες (ΕΛΞ) goes back to Origen =  $\gamma\gamma\gamma\alpha\gamma\gamma\gamma$   $\mathfrak{L}^m$

K 169a

*πατριων εισι**χιλιαρχοι ιηλ'*:

<sup>15</sup> *Και παρεγενον-*  
*το προς τους υ-*  
 5 *ιους ρουβην· και*  
*προς τους νιους*  
*γαδ'· και προς το*  
*ημισυν φυλης υ-*  
*ιων μανασση·.*  
 10 *εις γην γαλααδ·*  
*και ελαλησαν*  
*προς αυτους λε-*  
*γοντες·<sup>16</sup> ταδε*  
*λεγει η συναγω-*  
 15 *γη κυ πασα· τις*  
*η πλημμελεια*  
*αυτη· ην επλημ-*  
*μελησεται ενα-*  
*τι θυ ιηλ· αποστρα-*

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15

16

169a 1 [πατριων] ] πατρικων ˘ | εισι s | 3 ¶ r | 4-12 τους—προς]>o | 5/7 ρουβην, γαδ] ~ ˘ | 4-10 προς — γαλααδ]>s | 8/9 νιων]>˘ | 9 μανναση ˘ | 10 γην] την ˘ | 13 ¶ r | 14 λεγη o | 14/15 η συναγωγη κυ πασα Κρο] πασα συναγωγη κυ s˘ | 16 πλημμελεια Ks] πλημμελια ro | 18 -μελησατε ro<sup>1</sup>

169a 3 ¶ u | 4-11 προς — ελαλησαν]>iz | 5/7 ρουβην, γαδ] ~ | 6 >f | ρουβην lt] ρουβ(e)ιμ uſ | 14/15 η συναγωγη κυ πασα ] ~ | 14 η]>z | 18 -μελησατε | 19 θυ] prm του | 22/23 νιων εινατοι

169a 1 πατριων]+αυτων E (cf. σ' ˘m) | 3 ¶ hAΘ | 5, 7 ρουβην, γαδ AΘ]Λ˘ ~ BhE | 7/8 το ημισυν hΘΛ] τους ημισεις BA | 8/9 νιων]>omn | ημισει h\* ημισυν h<sup>2</sup> | 10 γην hΘΛ˘] την BΕA | 13 ¶ hAΘ | 14/15 η συναγωγη κυ πασα ] ~ omn [[η>h]] : + οι νιωι ιηλ sub ✠ ˘ | 18 -μελησατε omn | 18/19 εινατι

169a 1 αυτων E may be an innocent addition by the translator as so frequently elsewhere; but σ' (according to ˘m) had it, and it is found in ˘m || 4-12, 4-11, 4-10 Various methods of condensation (o, s, iz) || 6 f condenses || 8/9 νιων K texts (except ˘) not in ˘m || 10 την BΕA an error for γην || 15 The addition οι νιωι ιηλ ˘ sub ast is shared by none else and is probably an error (the phrase may have been introduced from vs. 12) || 18 -μελησεται

K 169a

20 φηγαι σημερο  
απο κν οικοδο-  
μησαι αυτοις ν-  
μιν βωμον· και  
169b [γενεσθαι νμας]  
αποστατ[ας απο]  
κν· <sup>17</sup> μη μ[ικρον]  
νμιν το [αμαρτη-]  
5 μα φογ[ωρ οτι]  
ου κεκα[θαρισμε-]  
θα απ. αυ[του εως]  
της ημε[ρας ταν-]  
της· κα[ι εγενη-]  
10 θη πληγ[η εν τη]

XXII

17

(-μελησαται ο\*)s | 19 θν] prm του R: prm κν **¶** | 21 οικοδο- K] οικωδο- ο:  
prm και ο | 21/22 οικοδομησαντες **¶** | 22/23 αυτοις νμιν K] νμιν αυτοις γ: νμιν  
εαντοις s **¶**: νμιν ο | 23 και ]>**¶**

169b 1/2 γενεσθαι νμας αποστατας Kr] αποστατας νμας γενεσθαι **¶** | 2 απο]  
>ο | 3 μη] η (sed v. Robert) **¶** | 4 αμαρτι- ο | 5 ουτι ο | 6/7 κεκα[θαρισμε]θα  
Krs] κεκαθαρισθημεθα ο | 10 πληγη ο\* (πληγη ο<sup>1</sup>) | 13 [-ησεσθε] Krs] -ησεσθαι ο |

169b 1-2 γενεσθαι νμας αποστατας] αποστατας νμας γενεσθαι | 5 φογορ z |  
6/7 κεκαθαρισμεθα (θα superscr) z | 15-17 και — σημερον (απο κν) ]>z |

ΑΛ] εναντιον B rell | θν] prm του BhΘ: prm κν του A | 21 απο] + οπισθεν  
ΕΛ et sub ✻ | 21/22 οικοδομησαντες omn | 22/23 αυτοις νμιν] ↗ Bh:  
εαντοις ΑΘΔΣ | 23 και Ε]>B rell

169b 1-2 γενεσθαι νμας αποστατας] αποστατας νμας γενεσθαι B rell:  
αποστατας γενεσθαι νμας Λ: + σημερον ΕΛ et sub ✻ ✻ | 3 κν] prm του B | ¶  
A | 4 νμιν hΕΑΘΔ] ημιν BΣ | 6/7 κεκαθαρισμεθα hΑΘ] εκαθαρισθημεν ΒΔ | 10  
πληγη] prm η Λ : πλημμελια h | 12/13 αποστραφησεσθε ΑΘΣ] απεστραφητε

K, a plain error for -μελησαται || 19 **¶**A are isolated with their plus ||  
21 οπισθεν was added by Origen so as to express **נְשָׁנָה** (the asterisked word  
also in Ε; naturally not in ΑΘ) || 22/23 Origen omitted νμιν and retained  
εαντοις (so also ΑΘ) because the Hebrew had only one word || 23 και of Ε  
and the K texts (except **¶**) is not in the Hebrew

169b 2 σημερον was added by Origen, = בְּנִינָה (also in Ε) || 10 The  
article which is found in Λ goes back to Origen; comp. **נְשָׁנָה** || 12/13 The

K 169b	$\sigma \nu \nu \alpha \gamma \omega [ \gamma \eta \bar{\kappa} \bar{\nu} ]$ <sup>18</sup> και $\nu \mu \epsilon [ \iota s \alpha \pi o - ]$ $\sigma \tau r a \phi [ \eta \sigma \epsilon \sigma \theta \epsilon ]$ $\sigma \eta \mu \epsilon \rho o n [ a \pi o \bar{\kappa} \bar{\nu} ]$ 15 και $\epsilon \sigma t [ a i \epsilon a n a - ]$ $\pi o \sigma t \eta \tau [ e \sigma \eta \mu \epsilon - ]$ ρον και $a [ \nu r i \bar{o} ]$ $\epsilon \pi i \pi a n [ t a \bar{i} \bar{\eta} \bar{\lambda} ]$ η οργη $\epsilon \sigma [ t a i : ]$	XXII 18
20 <sup>19</sup> Και νυν ε[ι μικρα]	$\nu \mu \nu \nu \eta \gamma [ \eta \tau \eta s ]$ κατασχ[εσεως] νμων· δι[αβητε]	19

14 σημερον]>ㄩ | [κῦ] KR] + θῦ νμων ㄩ | 15-19 και εσται αυριον επι παντα  
īῆλ η οργη ο: και αυριον επι παστα īῆλ εσται η οργη s | 15 εσται]>ㄩ | 17 -ρον]  
+ απο κῦ ㄩ | 19 εσται η οργη rsㄩ | 20 ¶ rs | ειγο | 21 η]>ο | 23 νμων Krs]  
>ο: κῦ ㄩ

16 -ποστραφητε | 17 -ρον]+ απο κῦ | 19 η οργη εσται] ~ | 20 ¶ u

BhΕΛ | 14 απο] οπισθεν Ε | 15 ¶ Θ εαν] + νμεις ΕΛ et sub ≈ § | 16/17  
σημερον (απο) in mg et sup ras A<sup>a</sup> (σημερον>Α<sup>\*vid</sup>): απο κῦ omn | 17 και]>  
Εh | 19 η οργη εσται] ~ B : εσται οργη hΑΘΛ : ἵτει; ισα § | 20 ¶ >  
BhΑΘ | 21 νμων η γη hΕΑΘ ] η γη νμων B : η γη Λ§ | 23 διαβητε ] + νμων §

translator apparently wrote the aorist (whether ㄩ read 邦ニシ, or whether the translator not understanding that the clause was interrogative took the imperfect in the sense of an aorist, it is difficult to say); both recensions (note, however, that Α goes with B) have correctly the future tense || 14 οπισθεν of Ε may be grounded after all in Ethiopic idiom; but see above on 169a, 21 15-19 In s the omission may be due to homoioteleuton, comp. z; but it may just as well represent condensation, comp. o || 15 νμεις=邦ニシ was added by Origen (also in Ε) || 17 απο κῦ omitted in K through error || και of the apodosis all except hΕ || 20 Maes suggests that Ε wrote μιμρα which was then corrupted into μικρα || 21 νμων of the K texts also in hΕΑΘ; B has a redundant νμων (which perhaps represents an original νμν) deleted by Origen || On the other hand, § adds νμων after διαβητε l. 23 || 23 κῦ ㄩ a clear error which led to the omission of κῦ in l. 3 of the next column

K 170a

[εις την γην της]  
[κατα]σχεσεως  
[κυ· ο]υ εστιν η  
[σκην]η κυ και  
5 [κατα]κληρονο-  
[μησε]ται εν η-  
[μιν·] και απο κυ  
[μη α]ποσταται  
[γινε]σθαι· και  
10 [υμει]ς μη απο-  
[στητ]αι δια το  
[οικοδ]ομησαι υ-  
[μας β]ωμον εξω  
[του θ]υσιαστη-  
15 [ριου] κυ του θυ

XXII

170a 3 κυ Kr]>Σ | εστιν] erit Σ | 6 -μησατε rs: -μισαται ο (αι corr in ε):  
+ αντην Σ | 6/7 νμιν ρ | 8 αποστατε ρ | 9 γνεσθε ρ: γενησθε s | 7-9 και μη απο  
κυ αποσταται γενησθε Σ | 10 νμεις KrΣ] αφ ημων s: >o 11 -στητε rs<sup>1</sup>]

170a 3 εστιν] κατασκηνοι εκει | 6 -μησατε | 6-12 -ται — οικοδομη]->i |  
7-9 και — γινεσθαι] και μη απο κυ αποσταται γενηθητε | 10 νμεις] απο ημων |

170a 1 εις] επι Α | 3 ου] οπου Λ | εστιν] κατασκηνοι εκει ομη | 4 σκηνη]  
κιβωτος Α | 6 -μησετε B] -μησατε hΑΘΛΣ | 7-9 και απο κυ μη αποσταται  
γνεσθε cf. Σ] και μη αποσταται απο θυ γενησθε B: και μη αποστατε απο θυ  
γενηθητε h: και μη απο κυ αποσταται γενηθητε AΘ: απο κυ μη αποσταται  
γενηθητε Λ | 10 νμεις Bab superscr hΕfh] απο ημων ΑΘΛΣ | 11 αποστητε

170a 3 εστιν Kr(Σ) against all the other texts and Σ<sup>m</sup> || 4 The reading  
of A is singular (or sub-singular, comp. 121) || 6 K goes with B in reading  
the future || αντην Σ superfluous || 7-9 Kr come nearest to Σ comp. Λ in  
that the order of the Hebrew is strictly adhered to; with AΘ (comp. UF) the  
witnesses mentioned share κυ=גַּתְתִּי Σ<sup>m</sup>; the essential difference between  
these two recensions (K and Origen) and the B recension consists in the  
name of the Deity (θυ in the latter) || 10 גַּתְתִּי was expressed by Origen  
only (it passed into AΘ, but also into SUF); Σ<sup>m</sup> probably read ΘΥΝ (hence  
νμεις of the other texts), which, of course, is an inferior reading; ο merely  
condenses || 11 The addition in BhΕ due to the faulty reading discussed in

K 170a	[ <i>ημω</i> ]ν· <sup>20</sup> <i>ουχ ει-</i>	20 XXII
	[ <i>δον α</i> ]χαρ ο του	
	[ <i>ζαρα</i> ] πλημμε-	
	[ <i>λιαν</i> ] επλημμε-	
20	[ <i>λησε</i> ]ν· απο του	
	[ <i>αναθ</i> ]εματος·	
	[ <i>και ε</i> ]πι πασαν	
	[ <i>την σ</i> ]υναγωγή	
170b	<i>ιῆλ εγενηθη οργη.</i>	
	<i>και ουτος εις μο-</i>	
	<i>νος ην· μη μονος</i>	
	<i>αυτος απεθανε.</i>	
5	<i>εν τη αυτον αμαρ-</i>	
	<i>τια: <sup>21</sup>και απεκρι-</i>	21
	<i>θησαν οι νιοι ρου-</i>	

-στειτε s\* | 12 οικωδομισαι ο | 16 υμων s | ¶ rs | 16/17 ουκ ιδον R | ιδον] > **L** | 19 -λιαν Kro] -λεια s: neglegens **L**

170b 1 *ιῆλ* > o [ *οργη*] + κῦ o | 2 ουτος Kr **L** ] ουτος r: αυτος o | 2/3 εις μονος] unius **L** | 4 αυτος Kr] ουτος s**L** : > o 5 *τη*] τι o | εαυτον | 6 ¶ rs |

16/17 ουκ ιδον 18-20 πλημμ. επλημμ.] ~ i

170b 1 *ιῆλ* > z [ *οργη* lt] prm η uF | 2 εις ltfi] > uz | ; 4 αυτος ltfi] > uz | 5 ει] > αυτον ltf] > u | 6 ¶ l | ρονβιν lt: ρονβ(ε)ιμ uFz | 8 οι] > fz | οι νιοι] > i |

AΘΛΣ] + απο κῦ Bh **E** | 16 ¶ A | ουχ Λh\* (ουκ h!) | 17 αχαρ B**E**<sup>fh</sup> rell] αχαν AΣ | 18 ζαρα] 'azōr **E**<sup>fh</sup> | 19 -λ(ε)ιαν] λ(ε)ια omn | 20 -λησεν] ε sup ras A<sup>a?</sup> | 23 την AΘΛ

170b 1 εγενηθη] ενηθη sup ras B<sup>17 a?</sup> | 2/3 μονος sub - Σ | 3 ην AΘ] sub emniseo Σ : > ΒΑ | μη μονος] > B | 3/4 μονος αυτος cf B<sup>1</sup> μονος ουτος AΘ: ουτος μονος Α et sub - Σ | 5 ει] > ΑΑ | αυτον ΘΑ] εαυτον AB | 2/6 και -

the last note || 17 αχαν = γένεσις **W<sup>m</sup>** only AΣ || 19 The MSS waver between the dat. and accus. to express the inner accus. in Hebrew

170b 2-6 It is clear that the text of B is faulty; the words ην μη μονος dropped out through homoiotetton; thus barring minor points all three recensions agreed. Perhaps γένεσις **W<sup>m</sup>** goes back to γένεσις γένεσις by the side of which γένεσις **W<sup>e</sup>** was a justifiable variant || 10 νιων not in **W<sup>m</sup>** || 11/12 i condenses || 13 λεγοντες all, not in **W<sup>m</sup>**, hence sub obelo Origen || 14-16 Origen's text which is identical with that of AΘ (comp. also s) was, as the obelus shows, substantially the same as the current text; the differences between it and B are slight (B transposes κῆς εστιν and omits the last κῆς; with the B text goes also **L**, minor differences notwithstanding); the introduction of

K 170b

βῆν καὶ οἱ νιῶν γαδί<sup>9</sup>  
καὶ τὸ ημισυ φυ-

10 ληγὶς τιων μανασ-  
ση· καὶ ἐλαλησά-  
τοις χιλιαρχοῖς.  
ἰηλ' λεγοντες.  
22 οἱ θῦσι αὐτος εστιν  
15 καὶ οἱ θῦσι· καὶ οἱ θῦσι αυ-  
τος οιδεν· καὶ ιηλ'  
αὐτος διαγνωσε-  
ται· εἰ εν αποστα-  
σεια πεπλημμε-

20 ληκαμεν εναν-  
τι κῦν· μη ρυσηται  
ημας εν ταυτῃ:

23 Καὶ εἰ οικοδομησα-

XXII

22

23

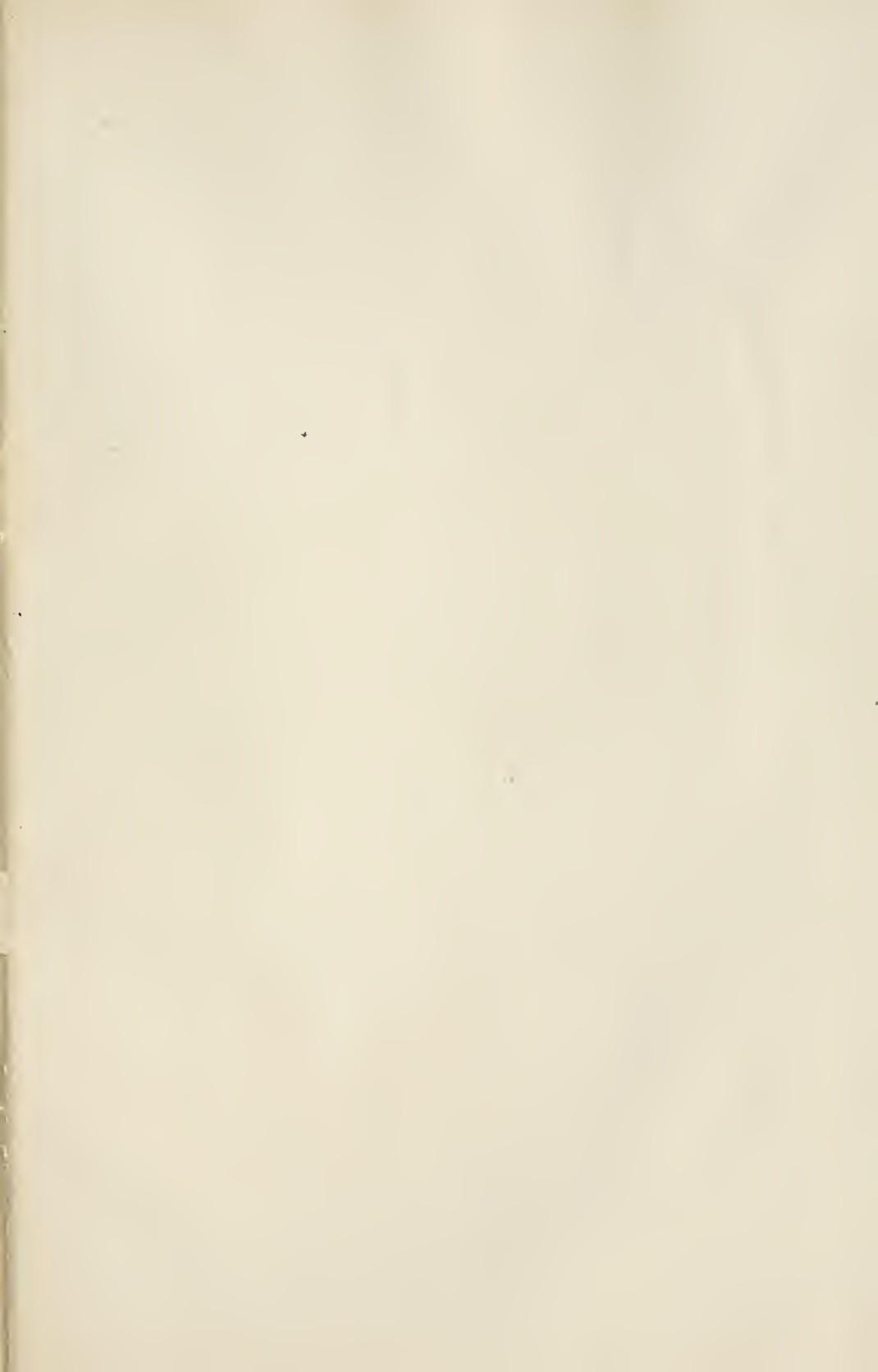
8 οἱ]>οἱ | gat ɻ | 10 νιῶν Ks]>ροɻ | μαναση ɻ | 13 λεγοντες οἱ | 14-16 οἱ θῦ-  
θῦ καὶ εστιν· καὶ οἱ θῦ· θῦ καὶ οιδεν αὐτος s: οἱ θῦ θῦ εστιν καὶ οἱ θῦ αὐτος  
οιδεν ɻ | 14 εστι ρο | 15 οἱ θῦ 2>]>οἱ | 16 οιδε ρο | 16-18 καὶ—διαγνωσεται] >ɻ |  
19 -σια R | 21 ρυσηται K] ρυσεται οἱ: ρυσετο s: liberet ɻ | 22 ταυτη Κɻ] prm  
τη ημερα R | 20 ¶ rs | 23 οικοδομησα- R

9 φυλης] prm της i | 11/12 ἐλαλησαν τοις χιλιαρχοις] ειπον αυτοις i | 12  
χιλιαρχαι u | 20/21 εναντι] εναντιον z: απεναντι rell | 21 κῦν] prm του t | 21  
ρυσεται | 22 ταυτη] prm τη ημερα

αυτοις]>h | 6 ¶ hΑΘ 9 ημισει hΑ | 10 νιῶν]>οιν 13 λεγοντες sub τ̄ ɻ | 14-  
16 οἱ θῦ οἱ θῦ καὶ εστιν καὶ οἱ θῦ οἱ θῦ καὶ αὐτος οιδεν [|ο 2°]>Α | εστιν καὶ] sub τ̄ ɻ  
ο 4°] >Α]] ΑΘΛΣ : αὐτος οἱ θῦ θῦ αὐτος εστιν· καὶ οἱ θῦ καὶ αὐτος οιδεν h: ο  
καὶ αὐτος εστι θῦ καὶ καὶ θῦ θεων αὐτος οἱ θῦ οιδεν Ε: οἱ θῦ θῦ εστιν καὶ οἱ θῦ  
θῦ αὐτος οιδεν B | 17 διαγνωσεται] γνωσεται οιν | 18/19 αποστασει ΑΘ | 19/20  
πεπλημμεληκαμεν Θ] επλημμελησαμεν BhΑΛ | 21 κῦν] prm του Bh | ρυσηται Λ]  
ρυσαιτο ΒΑΘ : ρυσατο h (e corr) | 22 ταυτη Bh] prm τη ημερα ΑΘΛΣ | 23 ¶ >

αὐτοις in the first clause distinguishes the text of Krouf from the others. All the texts err exegetically in that they look in the first clause for a confession of faith. Properly rendered, the Greek should run as follows: οἱ θῦ οἱ θῦ καὶ οἱ θῦ καὶ αὐτος οιδεν. Certainly ɻ<sup>s</sup> and ɻ<sup>m</sup> were identical | 16-18 The omission in ɻ probably occurred in a Latin MS | 21 ɻ<sup>s</sup> read ΙΗΛΣΤΡΥ which is certainly the better reading | 22 K goes with Bhɻ; ταυτη sc. τη ημερα; it goes without saying that Origen supplied the words (hence also in AΘ and UF), but they are also found in R





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